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MANKIND

QUARTERLY

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The Rozwis of Tandi

By R. GAYRE OF GAYRE

The Rozwi nation is a branch of the Karanga peoples whose chief, Monomatapa, was ruling in Rhodesia at the time of the Portuguese arrival on the coast in the late fifteenth and early sixteenth centuries. In my view the Karangas were responsible for the destruction, not the building, of the Zimbabwe complex of stone-built settlements, after which they camped among the ruins for some time until they eventually returned entirely to the bush again. However, at the time of the arrival of the earliest Portuguese explorers, Monomatapa had a large house (large, no doubt, by the standards of their Bantu informants) of three rooms built of wood (probably wood, thatch and wattles) amidst stone "castles"—as the Portuguese interpreted the account they were given of the dry stone walls surrounding the kraal of this Karanga paramount chief.

Many look to Zimbabwe as the location of that encampment, but others believe that Monomatapa really had his headquarters in the Mount Fura area near Mount Darwin. I recently visited this region with Mr Robert Cunliffe, the District Commissioner, Mrs Cunliffe and Mr W. H. Barton—who kindly flew me over the whole area. From the plane I was able to count seventeen of the stone walled enclosures which are found there. These walls are of no great height and are not in any way comparable with the much more advanced building works at Zimbabwe or Khami, but it seems quite possible that they are the "castles" of the Portuguese accounts.

Be that as it may, in my opinion the Karangas overthrew the Zimbabwe civilisation, which I believe was of Caucasoid (probably pre-Islamic Arab) origin, with a Bushman-Hottentot labour force supplemented by Bantu elements, some from a very early period, perhaps as early as about A.D. 300, which were later reinforced by Bantu brought down the coast as slaves, and finally by prisoners of war taken from the Shonas and the advancing Karanga peoples. After the Zimbabwean civilisation was overthrown, its "acculturated" dependants of Caucasoid-Cappoid-Negroid origins fled to the Limpopo, and across it into Vendaland in the northern Transvaal. The descendants of these people include the Vendas, among whom live the more Caucasoid Lembas who may well have been derived from a mulatto caste in the Zimbabwean settlements of Rhodesia. That all the racially mixed population did not escape is to be expected, and some of this blood would have entered the Karangas in time.

The Rozwi nation is known to have arisen out of the Karangas, and its founder and first chief is said to have married a slave, so it

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seems probable that the Rozwis are the result of a cross between the Karangas and elements of the mixed serf population of the Zimbabwean civilisation—who were probably more advanced culturally, and were genetically better endowed than their more Negroid and purer Bantu conquerors. These Rozwi half-castes proceeded to conquer their more Bantu relatives, the Karangas, whom they superseded under their Mambo dynasty. This is not surprising as it can be shown that nearly all the conquering Bantu stocks—or conquering Negroids for that matter—are of mixed blood, especially in their leadership, and have Caucasoid, Cappoid or Cushitic blood according to circumstances. It is therefore probable that it was the cross between the Karangas and the Caucasoid-Cappoid-Bantu slave population which gave the Rozwis their leadership capabilities.

The Lembas and Vendas are aware of having a relationship to the Rozwis, and it is these three peoples who have continued within living memory—and even up to the present time—a certain amount of elementary stone wall building. Moreover, some authorities have seen a relationship between the layout of the kraal of the paramount chief of Barotseland, in Zambia, and that of Zimbabwe.[1]

In April 1967, with the help of Mr J. P. Skehel, the then acting District Commissioner at Rusape in eastern Rhodesia, I was able to visit the Rozwis of Tandi, near Rusape. With this general background of the Rozwis in mind, we discussed the subject with Chief Mutoriwa and his councillors. In these talks Mr Skehel spoke in Shona, and his police corporal, Lawrence Gumunyo, himself a Rozwi and an intelligent interpreter, reiterated our questions in the Rozwi speech.

We established that the Rozwis of Tandi believe that their ancestors came from Khami and Zimbabwe, which is consistent with the account I have just given of the evolution of the Rozwis. Our informants were definite that their ancestors did not build Zimbabwe but they mixed with peoples who did, and they all became Africans—that is, Bantu. Nevertheless, this admixture has had no major influence on their dietary laws, in contrast to the Lembas, who follow the Mosaic code—and also practise circumcision. However, the Rozwis do not eat the scaleless barbel fish, and they bleed their pigs to death, but this may be purely fortuitous and not derived from the earlier peoples of Zimbabwe. Likewise, the design of their kraal shows no attempt at a Zimbabwe-type layout, and there is no evidence of any walling, but this might well be due to the fact—which they emphasised—that they have become mixed with the passage of time, and so techniques derived from association and intermarriage with the Zimbabweans might well have been lost by this branch of

[1] *The Prehistory of Southern Africa*, by J. Desmond Clark. Penguin Books, Harmondsworth, Middlesex, 1959, p. 291.

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the Rozwis while being retained elsewhere, in Barotseland. They stated, however, that they had formerly built stone walls to keep marauders from their cattle.

When cross-questioned about the stone buildings and the terracing at Inyanga, which is reasonably close to Rusape, they claimed that they also had at one time built terrace works, but the District Commissioner said he had never heard of this before. However, assuming that the Rozwis are partly descended from the mixed serf population of the Zimbabwean civilisation, it is clear that their ancestors on that side must have had some connection with terrace agriculture. It must be emphasised that although terrace agriculture is a feature which is frequently found in the Near East and the Middle East (regions that were in close touch with the Zimbabwean civilisation, as is demonstrated by archaeological finds such as pottery, beads and ironware), this form of agriculture is absolutely foreign to the Bantu. The Governments of South Africa and Rhodesia have the greatest difficulty in teaching them contour ploughing, which is based on much the same principle as terracing, and indeed leads in due course to the formation of a series of terraces on the hillsides on which it is practised.

I might also state here the manner in which I believe the agricultural complex of Inyanga was developed. Throughout Rhodesia, particularly in the eastern half of the country, there are innumerable gold mining sites, with narrow mine shafts only about two feet wide—suggesting juvenile and particularly Bushman labour—which go down to the water table, in some cases 800 feet below ground. A large-scale agricultural economy must have been required to support the huge labour force needed to work these mines, as well as the people living in the Zimbabwe-type settlements throughout the land.

From about the time of Christ the country was mainly occupied by the hunting Bushmen and pastoral Hottentots. Later, certainly between about A.D. 200 and A.D. 400, a thin sprinkling of agricultural Negroids filtered down the Zambesi—and perhaps the Limpopo—to the coast, and some may even have been brought down as slaves by Caucasoid traders and exploiters from further north. New food plants were brought by such Caucasoids—and by Malays and Indonesians crossing from Madagascar in their outrigger canoes—and the scattered settlements of agricultural Negroids obtained them. The cultivation of these crops then spread up the Zambesi to the Congo. This caused the population explosion of the Negroids which forced them to go north-eastwards until they were repulsed by the Cushitic peoples of north-eastern Africa. They then went southwards, to become the Bantu who began invading Rhodesia in increasing numbers from, say, about A.D. 800, until by approximately 1400 onwards they were able to assault and finally overthrow the Zimbabwean civilisation. In the course of this the original non-Bantu Negroids were no doubt absorbed.

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However, as the mining complexes developed, the early Negroid arrivals would doubtless have proved more profitable material for the development of an agricultural economy than either Hottentots or Bushmen, and so the Inyanga terraced field system was probably worked by a mixed stock, but the descendants of those early—and originally riverine—Negroids no doubt formed a significant part of the labour force. Nevertheless, they were probably completely absorbed into the overrunning Bantu hordes and so they did not continue to exist as a separate ethnic element with clearly non-Bantu traits such as we find in the case of the Lemba, Venda and Rozwi peoples.

It is quite possible that the Rozwis, through their descent from the ethnically mixed serf population, may have retained some vague recollection of an association with the terrace workers of Inyanga. However, evidence of the absorption of Bantu blood at a later stage of their history, as well as the survival of Caucasoid genes from an early Zimbabwean phase, can be seen in the Rozwis of Tandi. The chief and his principal councillors have narrower noses than is usual among the Negroids, although some of the less important Rozwis are much more Negroid in appearance. When cross-questioned about their nasal form, which differentiates the Rozwis from the surrounding Bantu, they replied that the broad flat nostrils are indigenous, whereas their own shape "came from far away." On being pressed further on this issue they said that they derived it from Monomatapa—which suggests a folk memory of its having come down from the time of the stone building cultures of Rhodesia. They also said they recognise that the Vendas have similar features to themselves, and they look upon the Lembas and Vendas as their relatives. Moreover, they offered the statement that these peoples are also descended from Monomatapa.

Some of the less important people among the Rozwis have a tendency to peppercorn hair, which is of Cappoid origin, but the leaders show no evidence of this trait. Those with narrower and more aquiline noses also have narrower lips, and the same people, including Corporal Gumunyo, show signs of baldness in varying degrees. It has been my observation that this trait appears to be much more developed when Caucasoid genes are present, and in this instance its occurrence is consistent with that of their other Caucasoid traits.

Their facial profiles are orthognathous, not prognathous, thereby also indicating Caucasoid influence, and in some cases the growth of facial hair is more profuse than is normal among Negroids. In their profile, as well as in their thinner lips and tendency to aquiline noses, an approximation to the appearance of some of the mixed Arab types of the East African coast is clearly perceptible.

While discussing Zimbabwe with them they said they were not sure who built the structure, they did not build it and, as to the tall

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tower at Zimbabwe, they did not know how it could possibly have been built. They also said they were afraid of these buildings. This clearly seems to be the Bantu—the major element in their heredity—speaking, and it is much the same reaction as that obtained from Shonas visited near Zimbabwe on an earlier occasion.

The information which I obtained from the Rozwis of Tandi—as well as the ethnological evidence to be seen in their features—seems to be quite consistent with the origin of Zimbabwe which I have already suggested. Certainly this additional investigation has revealed n othing to support the theory that the Zimbabwean civilisation was basically of Bantu origin.

We must apologise for an error in "The Lembas and Vendas of Vendaland" by R. Gayre of Gayre in THE MANKIND QUARTERLY, Vol. VIII, No. 1, July-September 1967. On page 13 the word "Parsee" should be "Persian" in the thirty-third line and also in the last line.—EDITOR.

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The Relative Intelligence of Whites and Negroes

The United States Armed Forces Tests*

By HENRY E. GARRETT

No issue in this generation has proved to be more emotion laden than that embodied in the term "civil rights." This continuing controversy has raised two principal problems for the scientist: the question of whether there are significant differences between Negroes and Whites, and the question as to why these differences, if present, exist.

The environmentalists argue that all men are born equal and that whatever differences develop thereafter derive solely from experience, the life the individual leads. Given the good life, so the argument runs, one individual, whatever his race, will rise as high and as readily as any other person, whatever *his* race. With equal opportunity, therefore, all men will remain as they were born—equal.

Those who take the opposing view—and the author of this article is among them—argue that characteristics and abilities to a very large degree are inherited. Scientists who offer this argument agree with the environmentalists that an enriched environment will usually improve anything or anybody, from green lumber to a human being, and they concede that if one man is cared for better than another, other things being equal, the better situated man will benefit to a degree greater than the less well cared for man. But, given an equally enriched environment, they contend that the person with initial superiority will always benefit to a greater degree than the other. That is, the man with superior heredity, whether his inherited superiority is physical or mental, will not only maintain his superiority but will increase it—just as doubling the figures 2 and 3 increases their difference from 1 to 2. That is the focus of the heredity-environment controversy: Are the races of mankind unequal because man made them so, or are they innately different?

How can the question be resolved? By evidence, of course, and the preponderance of evidence rests with those who argue that there are genetic, inborn differences among people and races, and that such differences play a major rôle in the inequality of Negroes and

* Adapted from *The Relative Intelligence of Whites and Negroes: The Armed Forces Tests* by Henry E. Garrett, The Patrick Henry Press, Richmond, Virginia, 1967.

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Whites. Unfortunately, evidence seems to have no effect on those who argue the opposite.[1] As the exhibits continue to pile up, their refrain remains the same: "But the evidence is not conclusive."

The evidence is conclusive to most people. What reason, for instance, other than inheritance, can be given for the disproportionate number of fine physical specimens found among Negroes? Negroes constitute but 11 per cent of the United States population yet fully one-third of the professional athletes are colored,[2] and the percentage continues to rise. How is this to be explained, under the environmental theory, particularly since these strapping people are the product of the same environment that, supposedly, accounts for their relatively low intelligence? And yet the echo returns: "But the evidence is not conclusive." No? Then I would ask this question: By what logic can it be argued that the opposite of the evidence is true?

In 1917 the United States Army began giving mental tests to draftees. Over the subsequent 50 years some 20,000,000 young Americans have been given these tests. As a result, the records compiled offer indisputably the finest source material ever assembled for the study of race differences in the United States.

At first the Armed Forces Tests were commonly known as "intelligence" tests, but with the rise of socialistic theory—environmentalism—opposition to that term convinced the Armed Forces it was best to avoid it. Their reaction is understandable. The military is not interested in "intelligence," *per se*. Pragmatically, the military is interested in placing the right man in the right spot—call the abilities needed what you will. So, to avoid useless argument, if for no other reason, the Armed Forces Tests were renamed "qualification" or "classification" tests.

THE THREE ASPECTS OF INTELLIGENCE

Whatever the Armed Forces Tests are called, they remain intelligence tests. Intelligence is best thought of as an abverb. A man acts intelligently when he behaves in an efficient manner, grasps

[1] On 17th October 1966 Dr William Shockley, Nobel Laureate, speaking before the United States National Academy of Science, accused his brother scientists of "fear." Dr Shockley said they are afraid to admit ignorance concerning genetic racial differences. "Our intellectuals," he said, "treat this problem like a frightened person who hides an uncertainty even from himself and does not expose a tumor to a doctor's inspection."

Dr Shockley was close. "Our intellectuals" are fearful of exposing the tumor but not because they may find it. They know, well enough, the tumor is there. The evidence is before them, and they are doubly guilty of abdicating their responsibility as scientists.

[2] *Time*, 9th December 1966, reported on the nation's best professional football players. Of 22 players named, 10 were Negroes. Of the four offensive backfield members, three were Negroes. The sole White member of the backfield was the quarterback, the player who directs the team.

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a problem quickly, and solves it without too much fumbling and too many false starts. He behaves unintelligently when he does just the opposite.

Intelligent behavior may be conveniently classified into three areas: abstract (or linguistic), mechanical and social. A person exhibits abstract intelligence when he is deft and clever in the use of symbols (words, numbers, diagrams, formulas and pictures) in the solution of problems. He exhibits mechanical intelligence when he is dextrous with tools, ingenious and clever with machinery, and exhibits a quick grasp of mechanical relationships. He exhibits social intelligence when he proves to be efficient in social behavior, by showing tact, poise, self-possession and the like.

Abstract intelligence functions in school work, in the professions, and in all but the most routine business activities. It separates man most sharply from the animals and, in that it does, is a distinctly human attribute. Abstract intelligence is usually regarded as the highest form of intelligent activity because modern civilization could not have developed and cannot operate without it. It is as rare as it is valuable. Not more than 15 per cent of young Americans have a level of abstract intelligence sufficient for good college work, and not more than two to three per cent have enough abstract intelligence to do excellent college work.

Mechanics, plumbers or carpenters must possess mechanical intelligence to be successful at their trades. Some possess more than others. Mechanically minded people may also possess considerable abstract intelligence. When this happens they are more apt to be engineers than mechanics. However, many people with mechanical gifts rate low in abstract intelligence.

Politicians, salesmen, hostesses and others who meet the public manifest, or should manifest, adequate (that is, intelligent) behavior in social situations. A high level of social intelligence is needed for a man to be a leader—rather than a driver—of men. Social intelligence is a good description of a person's demeanor when he remains calm in the face of an exasperating situation.

The three aspects of intelligent behavior are often related, but not necessarily so. A nuclear physicist may be inept socially; a skilled salesman may possess little mechanical skill. The all-round efficient man must exhibit a relatively high level of all three sorts of behavior. The n'er-do-well may have very little of any one of the three, or very little of all three.

The key factor in the Armed Forces Tests is abstract intelligence. A high level of this rare commodity does not guarantee that a plumber can become a hydraulic engineer; other traits are needed. But a prediction in the negative direction is sure: without abstract intelligence a plumber cannot become an engineer.

The Armed Forces Tests are designed to measure the linguistic —abstract—ability of inductees. If the potential soldier's score in

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this area of intellect is high enough to meet minimum military requirements, the Army believes it can teach him the duties of a soldier. The Armed Forces are not directly interested in social gifts. To discover mechanical intelligence of a high order, the Army uses special tests. But the first and most important hurdle in a modern army is the ability to deal with ideas. There is little room in today's army for the "strong back and weak mind."

ARMY TEST RESULTS

During World War I mental tests were administered to almost 2,000,000 men. There were two types of test, Army Alpha and Army Beta.[3]

Alpha was a verbal test. It covered vocabulary, arithmetic, word relations, common information and common knowledge. To pass, a man had to be able to read and write. Beta was non-language. No reading or writing was required. Instructions were given in pantomime and the men answered each question by marking one or more items in a set of pictures or diagrams. Beta measured the illiterate's ability to understand and carry out orders. It required him to follow a line of thought, to see logical relations in an arrangement of figures or pictures. Both Alpha and Beta measured the abstract intelligence of the test takers.

Nationwide, only 14 per cent of Negroes who took these tests did as well as the average White inductee. On the average the scores of the Whites in each state were ahead of those of the Negroes in the same state.

At that time, during World War I, the educational level of draftees was relatively low, and this lack of schooling inevitably was reflected in test scores. In analyzing averages by states, for instance, it was found that Negroes from certain Northern states (for example, New York, Ohio and Pennsylvania) scored as high as, or slightly higher than, Whites from certain Southern states (such as Alabama, Mississippi and Arkansas).

Environmentalists pounced on these results as proof that education and not race accounts for Negro-White intellectual differences. The claim was made that these "racial" differences were due solely to the low quality of Southern public schools in 1917-1918 as compared with public schools in the North.

The statement regarding schools is, of course, partly true. The public schools of 50 years ago *were* generally better in the North than in the South. Hence the Alpha test—which required reading and writing—was highly related to the amount of schooling completed (the grade reached) by the potential soldier. The correlation

[3] See Audrey M. Shuey, *The Testing of Negro Intelligence*, Social Science Press, New York, 1966, p. 308 ff.

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between Alpha and schooling was 0.70,[4] which means that the better educated Negroes *generally* scored above the poorly educated Whites. The difference between Southern Whites and Northern Negroes certainly reflected in some degree the better education of the Negroes.

Again, it was inevitable that some Negroes would score above some Whites because of the 14 per cent overlap in their score distributions. Whenever there is any overlap, the topmost scores in the lower group (here the Negroes) will fall above the lowest scores in the better group (here the Whites). Such a result is statistically necessary.

That education, alone, is not the reason some Northern Negroes during World War I scored higher than some Southern Whites is shown conclusively by a comparison of New England Negroes and Deep South Whites in World War II. In World War II, 20 per cent of Southern Whites were placed in the two highest scoring categories, Superior and Very Superior, whereas only nine per cent of New England Negroes attained these two highest brackets. Moreover, three per cent of Southern Whites were in the topmost category but only 0.6 per cent of New England Negroes scored as high as this.

Curiously, or perhaps not so curiously, environmentalists never cite these World War II results although they are based on much larger samples.[5] Instead, the environmentalists re-echo the dubious evidence from World War I. They do so, a person would surmise, because that evidence is the best—indeed, the only—evidence they possess. In a recent survey of 15 college texts in general psychology, a majority of the authors interpreted World War I findings as indicating that schooling (environment) accounts for race differences, and let it go at that.

What brought about this reversal? Why did Negroes from certain areas score higher than Whites in certain areas during World War I, but did not do so during World War II? The answer is to be found in the fact that since tests were first given by the Armed Forces some 50 years ago, money has been poured into the nation's public schools, North and South, almost without limit. Illiteracy in both races has been virtually wiped out. In consequence, since 1917—when illiteracy in the South was almost as common as hookworm—both races have been offered a much better chance to profit from education. Both have profited, but relatively the Negroes have

[4] Correlation is that decimal fraction which shows the degree of relationship between two variables. Coefficients of correlations are measured along a scale which runs from 0.00 to +1.00. A coefficient of correlation of 0.70 indicates a substantial relationship.

[5] Data are from 3,000,000 inductees in the First and Fourth Service Commands between June 1943 and May 1945. The First Service Command consisted of the six New England states; the Fourth Service Command consisted of North Carolina, South Carolina, Georgia, Florida, Alabama, Tennessee and Mississippi.

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done less well. That is the answer. In no state, since World War I, have Negroes scored as high on the average as Whites.

The conclusion is inevitable. Education (environment) alone cannot account for racial differences on mental tests. If it could, Deep South Whites would not now score so much higher than Northeastern Negroes, for even today the Northern Negro is *exposed*, at least, to better educational facilities than are many White children in Mississippi, Alabama and Arkansas.

In the years between the two World Wars, techniques of mental test construction and interpretation were greatly improved. The Army General Classification Test (AGCT) took the place of the old Army Alpha. This examination, for the reasons already noted, was not referred to as an "intelligence" or "psychological" test. In fact, the designation was purposely noncommittal. AGCT included three sorts of material: vocabulary and word knowledge, arithmetic, and cube analysis (to measure problems involving spatial relations). During the war years AGCT was administered to more than 12,000,000 White and Negro men.

Nationwide, 12 per cent of Negro draftees did as well as, or better than, the average White—slightly less than in World War I, when the figure was 14 per cent. This 12 per cent is a maximum value. If the test results of those Negroes whose scores were too low for acceptance (45 per cent) and the test results of those Whites who were drawn off into Officer Training Camp and Special Services had been included the overlap would have been even less, no more than 10 per cent.

During the Korean War, 12 per cent of Negro draftees did as well on AGCT as the average White inductee. About four per cent of the Negroes fell in the two highest brackets on the test; some 81 per cent fell in the two lowest categories. The corresponding figures for Whites are 30 per cent in the two top brackets and 25 per cent in the two lowest brackets.

Including the results of tests taken in 1966, the figures for Negro overlap[6] of the White median on Armed Forces Tests are therefore as follows: World War I, 14 per cent; World War II, 12 per cent; Korean War, 12 per cent; and 1966, 12 per cent. A striking fact emerges from this. After 50 years the mental test gap between Negroes and Whites remains virtually constant. The slight drop in rate of overlap is probably due to the rising literacy rate in the Southern states. With billions of dollars being spent on education—virtually without regard to race—the intelligence gap between Negroes and Whites over the years, contrary to the argument of the

[6] Overlap is the word used to designate the percentage of the lower scoring group that equals or exceeds the median (average) of the higher scoring group. Thus, in World War II, 12 per cent of Negroes overlapped the median of the White soldiers. If the races were intellectually equal the overlap would be 50 per cent.

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environmentalists, has not narrowed. On the contrary, it has widened. This is true despite the lavish pampering hand of government and despite the ideologues and the equalitarian preachments. To deny these facts spells eventual destruction of quality education.

RESULTS OF RECENT ARMY TESTS

Since 1950 between four and five million young Americans in the 18 to 20 age bracket have taken the Armed Forces Qualification Test (AFQT).[7] This examination represents several revisions and reworkings of previous Army tests. Because of the character of the examination, the size of the samples and the uniformity of administration and scoring, the results from AFQT provide our best index of the abstract intelligence of young Americans.

AFQT includes tests of vocabulary, arithmetic, spatial relations and to some extent mechanical ability (this last was not measured by earlier tests). The examination requires 50 minutes. Given at least an elementary education or its equivalent to provide sufficient tools for taking the test, scores are a good measure of a man's ability to deal with symbols in solving problems.

No matter how natively bright a man may be, some skill in reading, writing and arithmetic is needed to do well on the tests. In addition to native intelligence and elementary schooling, scores on AFQT are affected by extreme poverty (deprivation), lack of motivation (willingness to try), hostile attitudes of the examinee, physical illness and psychological factors. These apply to Whites as well as to Negroes and they probably even out as between the two groups. It is often overlooked by the environmentalists that several of the above factors entering into a score on AFQT arise from inborn characteristics rather than from acquired pressures.

AFQT scores run from zero to 100. For convenience in reporting, scores have been classified into five "mental groupings," as follows:

Test Groups	*Score Ranges*
I	93-100
II	65-92
III	31-64
IV	10-30
V	0-9

Any score above 30 (Groups I, II and III) qualifies a man so far as the tests are concerned. About half of those in Group IV are

[7] *American Education*, Office of Education, United States Department of Health, Education and Welfare, Washington, D.C., October 1966.

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accepted as qualified if they have some high school education. Others may be given special aptitude tests to determine whether they are natively dull or too illiterate to take the tests. Ordinarily, the men in Group V are rejected, though a few with exceptional work histories may be accepted on a basis of special tests.

Nationwide, 19 per cent of Whites and 67 per cent of Negroes have failed to pass these Army tests. A passing mark was taken as 31 and fell in Group III on the AFQT. Other comparisons may be found from Table I, which gives the distribution of scores made by Negro and White draftees in 1966.[8] In particular, nearly 75 per cent of White inductees are found to fall in score Groups I, II and III, in contrast to which only 22 per cent of Negroes earn these scores; about 25 per cent of Whites fall in categories IV and V, compared with 75 per cent of Negroes; and the top two brackets contain 40 per cent of the Whites but only 3.6 per cent of the Negroes.

TABLE I

MENTAL TEST CATEGORIES OF WHITE AND NEGRO DRAFTEES IN 1966

Mental Groups	Percentage of White Draftees	Percentage of Negro Draftees	
I	7.6	0.3	25 times as many Whites as Negroes
II	32.1	3.3	10 times as many Whites as Negroes
III	34.6	18.2	2 times as many Whites as Negroes
IV	16.0	38.2	2 times as many Negroes as Whites
V	9.1	37.1	4 times as many Negroes as Whites

TABLE II

PERCENTAGES OF WHITE AND NEGRO DRAFTEES FAILING AFQT IN FOUR AREAS IN 1966

	White Percentage	Negro Percentage
South	18	68
South Central	12	57
Northeast	12	45
Midwest-West	8	37

[8] *American Education, op. cit.*

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TABLE III

PERCENTAGE OF WHITE AND NEGRO DRAFT FAILURES, 1964-1965, BY STATES

	PERCENTAGE White	Negro
SOUTH		
Alabama	26.4	76.2
Florida	18.4	74.4
Georgia	23.5	79.1
Mississippi	25.2	84.9
North Carolina	37.9	82.1
South Carolina	21.8	85.6
Tennessee	43.7	79.8
SOUTH CENTRAL		
Arkansas	21.0	70.9
Louisiana	26.4	74.9
New Mexico	20.1	62.1
Oklahoma	19.3	60.1
Texas	32.5	69.4
NORTHEAST		
Connecticut	11.6	41.7
Maine	20.9	—
Massachusetts	16.6	42.2
New Hampshire	16.1	—
New Jersey	10.7	45.2
New York	21.1	53.8
Rhode Island	12.1	29.3
Vermont	15.1	—
Delaware	12.8	52.6
D.C.	16.8	65.4
Kentucky	38.0	59.2
Maryland	19.1	55.2
Ohio	11.8	40.3
Pennsylvania	11.0	41.7
Virginia	33.6	73.7
West Virginia	35.3	46.0
MIDWEST-WEST		
Colorado	20.5	54.7
Illinois	13.4	55.5
Indiana	12.8	43.0
Iowa	7.7	—
Kansas	11.8	45.9
Michigan	14.4	46.2
Minnesota	6.9	37.4
Missouri	17.3	65.4
Nebraska	10.9	54.7
North Dakota	14.1	—
South Dakota	12.6	—
Wisconsin	8.7	56.2
Wyoming	7.6	—
Arizona	24.0	68.1
California	17.1	49.4
Idaho	11.4	—
Montana	8.3	—
Nevada	9.4	68.2
Oregon	7.0	57.8
Utah	8.1	50.0
Washington	5.5	25.0

Dashes indicate insufficient data to compute percentages.

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TABLE IV

PERCENTAGE OF ILLITERACY BY STATES

	Percentage
SOUTH	
Alabama	4.2
Florida	2.6
Georgia	4.5
Mississippi	4.9
North Carolina	4.0
South Carolina	5.5
Tennessee	3.5
SOUTH CENTRAL	
Arkansas	3.6
Louisiana	6.3
New Mexico	4.0
Oklahoma	1.9
Texas	4.1
NORTHEAST	
Connecticut	2.2
Maine	1.3
Massachusetts	2.2
New Hampshire	1.4
New Jersey	2.2
New York	2.9
Rhode Island	2.4
Vermont	1.1
Delaware	1.9
D.C.	1.9
Kentucky	3.3
Maryland	1.9
Ohio	1.5
Pennsylvania	2.0
Virginia	3.4
West Virginia	2.7
MIDWEST-WEST	
Colorado	1.3
Illinois	1.8
Indiana	1.2
Iowa	0.7
Kansas	0.9
Michigan	1.6
Minnesota	1.0
Missouri	1.7
Nebraska	0.9
North Dakota	1.4
South Dakota	0.9
Wisconsin	1.2
Wyoming	0.9
Arizona	3.8
California	1.8
Idaho	0.8
Montana	1.0
Nevada	1.1
Oregon	0.8
Utah	0.9
Washington	0.9

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TABLE V

AVERAGE SCHOOL GRADES COMPLETED BY PEOPLE AGED 25 YEARS OR OLDER IN 1960

	SCHOOL GRADES COMPLETED		
	White	Negro	Difference
SOUTH			
Alabama	10.2	6.5	3.7
Florida	11.6	7.0	4.6
Georgia	10.3	6.1	4.2
Mississippi	11.0	6.0	5.0
North Carolina	9.8	7.0	2.8
South Carolina	10.3	5.9	4.4
Tennessee	9.0	7.5	1.5
SOUTH CENTRAL			
Arkansas	9.5	6.5	3.0
Louisiana	10.5	6.0	4.5
New Mexico	11.5	7.1	4.4
Oklahoma	10.7	8.6	2.1
Texas	10.8	8.1	2.7
NORTHEAST			
Connecticut	11.1	9.1	2.0
Maine	11.0	10.7	0.3
Massachusetts	11.6	10.3	1.3
New Hampshire	10.9	11.7	−0.8
New Jersey	10.8	8.8	2.0
New York	10.8	9.4	1.4
Rhode Island	10.0	9.5	0.5
Vermont	10.9	10.5	0.4
Delaware	11.6	8.4	3.2
D.C.	12.4	9.8	2.6

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	SCHOOL GRADES COMPLETED		
	White	Negro	Difference
NORTHEAST (*cont.*)			
Kentucky	8.7	8.2	0.5
Maryland	11.0	8.1	2.9
Ohio	11.0	9.1	1.9
Pennsylvania	10.3	8.9	1.4
Virginia	10.8	7.2	3.6
West Virginia	8.8	8.4	0.4
MIDWEST-WEST			
Colorado	12.1	11.2	0.9
Illinois	10.7	9.0	1.7
Indiana	10.9	9.0	1.9
Iowa	11.3	9.5	1.8
Kansas	11.8	9.6	2.2
Michigan	11.0	9.1	1.9
Minnesota	10.8	9.1	1.7
Missouri	9.8	8.7	1.1
Nebraska	11.7	9.6	2.1
North Dakota	9.3	8.4	0.9
South Dakota	10.5	8.6	1.9
Wisconsin	10.4	9.6	0.8
Wyoming	12.1	9.3	2.8
Arizona	11.7	7.0	4.7
California	12.1	10.5	1.6
Idaho	11.8	9.6	2.2
Montana	11.7	8.7	3.0
Nevada	12.2	8.8	3.4
Oregon	11.8	9.9	1.9
Utah	12.2	10.1	2.1
Washington	12.1	10.5	1.6

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In publishing scores on AFQT the Army authorities divided the country into four main areas: South, South Central, Northeast and Midwest-West.[9] Table II shows the percentages of draftees, Negro and White, from each area who failed the tests.[10] The failure rate of Negroes compared to that of Whites is about constant —four to one throughout the four areas of the United States. Many of the Negroes who failed had averaged one year more of schooling than the Whites who failed. Often the Negro failures reported some high school experience.

Undoubtedly, illiteracy and lack of schooling account for some of the differences between the South and other areas of the nation (see Tables III, IV and V), but it should be remembered that the environmentalists base their case on the claim that these differences are due entirely to this reason. Public education in the South for both Negroes and Whites is not yet as extensive or as good as education in the North or West. For this reason many of the more able White Southern students go to Northern schools, thus reducing the supply of superior Southern Whites in the draft.

Basically, though, this situation—poorer schools producing poorer students—is the result of the disparity in economic levels between the South and other areas. The South simply has not had the money the North has had to spend on public education. However, beginning about 1940, with the rise of Southern per capita income, this difference in schooling began to be reduced. With the Supreme Court's desegregation decision in 1954, unhappily, this new trend was reversed, as neither Whites nor Negroes can learn as well or as rapidly in a racially mixed classroom.[11]

Table III gives the percentage of draft failures by states; Table

[9] This was an arbitrary grouping made by the Armed Forces (South: Alabama, Florida, Georgia, Mississippi, North Carolina, South Carolina and Tennessee; South Central: Arkansas, Louisiana, New Mexico, Oklahoma and Texas; Northeast: Connecticut, Maine, Massachusetts, New Hampshire, New Jersey, New York, Rhode Island, Vermont, Delaware, District of Columbia, Kentucky, Maryland, Ohio, Pennsylvania, Virginia and West Virginia; and Midwest-West: Colorado, Illinois, Indiana, Iowa, Kansas, Minnesota, Michigan, Missouri, Nebraska, North Dakota, South Dakota, Wisconsin, Wyoming, Arizona, California, Idaho, Montana, Nevada, Oregon, Utah and Washington. Data on Alaska and Hawaii were not included). Whatever the reason for putting certain states in specific groupings, the net effect was to distort comparisons of North and South. Thus, such "normally" Southern states as Virginia and Kentucky, as well as Maryland, have been designated as Northeastern states. Since Virginia, Kentucky and Maryland scored generally higher than did the rest of the South, placing these three states in the Northeastern bracket lowered the average of the remaining Southern states. To group Illinois in the same bracket as California but to separate Virginia and North Carolina is not geographically reasonable.

[10] *American Education, op. cit.*

[11] *The Stell Case*, United States District Court, Southern District of Georgia, Civil Action 1316, 28th June 1963.

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IV, the percentage of illiteracy by states; and Table V, the median (average) number of school grades completed by people in each state who were 25 years of age or older in 1960. Neither of the last two indices is very accurate: Table IV depends on the criteria used in determining illiteracy, and Table V assumes that a grade in one state is essentially the same as a grade in another state.

The illiteracy rates are highest in the Southern states, and the White-Negro failure gap is also the largest. Yet the ratio of Negro to White test failures in the states of the South is just over three to one—the same ratio we find in the Midwest-West area, where the illiteracy percentage is relatively low and the White-Negro gap in schooling is quite narrow. The correlation of illiteracy rate and White-Negro failure for states with complete data is 0.26. This is not high enough to indicate that illiteracy is a decisive factor in White-Negro differences in failure. At the same time, a correlation of 0.26 *does* indicate a low positive relationship between the two variables. But there are several striking exceptions to this general relationship. In Louisiana, for example, where the illiteracy rate is highest, the Negro rate of failure is 50 per cent greater than the White—the same as it is in Wisconsin where the illiteracy rate is low. In Texas and Missouri the failure rate is about the same, but illiteracy in Missouri is considerably lower than it is in Texas.

The correlation between White-Negro differences in rate of test failure (Table III) and the differences in schooling reported (Table V) is 0.62. Correlation does not tell us which variable is the cause of the other, but it is reasonable to surmise in this case that the lag in schooling is affecting the high failure rate. Another more likely hypothesis is that native intelligence (or the lack of it) is contributing to *both* variables. The lower the abstract intelligence (ability to work with ideas) the less is the inclination to go to school or to stay there—with a subsequent rise in failure rate.

All intercomparisons are conditioned, of course, by the validity of our samples. Differences in size of samples from state to state, migration from South to North, the degree of White ancestry in the Negro group and other factors—all these will influence our results. But the *trend* seems firmly established.

Thus, after 50 years of testing by the Armed Forces, certain facts emerge, clearly and inescapably. The abstract intelligence of Negroes overlaps the mean White intelligence by 12 per cent. That is, 12 per cent of Negroes are the intellectual equals or superiors of the average White person. Said another way, 88 per cent of Negroes are the intellectual inferiors of the average White person.

It is false to say this difference is due entirely or even appreciably to the Negro's environment. In areas where there is not and has never been discernible racial discrimination, intellectual differences between the races persist with remarkable consistency. That being so, the case is conclusive. There *are* inherited differences in abstract

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intelligence between the races. And that is *all* of the argument.

Even so, the conclusion drawn in this article, namely that native differences in ability to think abstractly play the major rôle in White-Negro differences in mental test scores, is not the view held by the Office of Education. In its booklet, *American Education*,[12] we find the following: "It is a demonstrable fact that the talent pool in any ethnic group is substantially the same as that in any other ethnic group." No demonstration is provided of the truth of this glittering generality—because there is none. Curt Stern, a distinguished geneticist, has remarked that "Such statements lack a factual basis."[13]

The United States Department of Labor, in a report on the Negro family,[14] offers this flat assertion: "There is absolutely no question of any genetic differential. . . . Intelligence potential is distributed among Negro infants in the same proportion and patterns as among Icelanders or Chinese or any other group." Regarding this statement, we quote from Arnold Gesell,[15] well known child psychologist and for many years director of the Institute of Child Development at Yale University: "Every child is born with a *naturel* which colors his structures and experiences. . . . He has constitutional traits and tendencies largely inborn, which determine *how*, *what* and to some extent *when* he will learn. These traits are both racial and familial."

It seems fairly obvious that extremely slanted statements like those quoted from the Office of Education and the Department of Labor are motivated by socio-political and not by scientific interests. The Federal Establishment, in its determination to impose an equalitarian society in America, reaches into strange places for support. The Office of Education, for instance, quotes the Mexican anthropologist, Juan Comas: "In every generation talent appears at every social stratum, in every geographical area. In every race, class and community, better and worse individuals can be found."[16] Of course they can be found. But the question turns not on their occurrence but on the frequency of their occurrence. How many distinguished artists, writers, poets, mathematicians, architects, scientists and statesmen has the Black race produced? Why is the cultural history of Black Africa largely a blank? It is very strange that the Office of Education should have turned to Comas as its

[12] *Op. cit.*

[13] Curt Stern, *Genes and People*, Third International Congress of Human Genetics, Chicago, September 1966.

[14] Daniel P. Moynihan, *The Negro Family: The Case for National Action*, Office of Policy Planning and Research, United States Department of Labor, Washington, D.C., 1965.

[15] Arnold Gesell and Frances Ilg, *Infant and Child in the Culture of Today*, Harper, New York, 1943.

[16] Juan Comas, in *American Education*, *op. cit.*

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authority. This man has been thoroughly discredited as a scholar,[17] and there is strong evidence that his work is politically motivated.[18]

The significance to be found in the vehement denial of genetic racial differences by Federal authority cannot be overstated. It is unfair to the Negro to expect him to pull equal intellectual weight, just as it is unfair to the White man to deny him the opportunity to progress to the limit of his abilities. If the Negro does not have the intellectual ability to match the potential of the White, and if, despite this fact, all men by legal process are to be *made* equal in order to conform with environmentalist doctrine, we shall deny the best for the benefit of the less well endowed. This way spells loss of leadership and eventual disaster for the American nation.

SUMMARY

The persistent and regular gap between Negroes and Whites in mental test performance strongly indicates significant differences in native ability. In short, the case for the genetic basis for White-Negro differences in intellectual capacity is as good as a scientific case can be.

[17] A. James Gregor, "Juan Comas: Critic and Scholar," THE MANKIND QUARTERLY, Vol. III, No. 1, July-September 1962, pp. 37-47.

[18] Henry E. Garrett, "The Scientific Racism of Juan Comas," THE MANKIND QUARTERLY, Vol. II, No. 2, October-December 1961, pp. 100-106.

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The Unpreparedness of Civilised Countries for the Twentieth Century Racial Revolution

By T. E. W. SCHUMANN

This is a subject which cannot be discussed without some reference to the international political trends of our times, as it is not possible to arrive at an objective assessment of the situation without doing so. My aim is to outline what might be termed the revolutionary aspects of applied ethnology.

Mankind has been caught unawares by the results of its own inventive genius. In no other field is this more evident than in mounting racial tensions, basically brought about by improved and more rapid means of transport and communication. The question of race relations has in fact become one of the major problems facing the world today.

But, before attempting to deal with this perplexing problem, it may be briefly recalled that in many other ways mankind has been caught off balance by the results of the scientific and technological advances which, starting with the Renaissance, have culminated in the overwhelming achievements of the present century. The unpreparedness of the human race to deal with the problems of its own creation has indeed proved to be a salient and surprising feature of the twentieth century.

An example which readily comes to mind is provided by the largely ineffective efforts of the big cities to deal with modern motor traffic. Every one of us has had painful experience of this problem when looking for a parking spot in our overcrowded cities. Much more disheartening and tragic are our futile attempts at curbing the appalling slaughter of human beings on our streets and highways.

The advances made by medical science have also confronted mankind with new and mainly unexpected problems. The practical elimination of a number of epidemic diseases has resulted in what is popularly called the "population explosion." All attempts at enhancing food production to keep pace with the needs of a world population increasing not in arithmetical but in geometrical progression must in the end prove totally inadequate.

Then, of course, there is the discovery of atomic weapons. The possible annihilation of the human race, should a global nuclear war ever come to pass, is an ever-present and terrifying spectre whose sudden appearance found mankind entirely defenceless.

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Apparently humanity is equally defenceless against the uses to which other inventions of his, the press, moving pictures, the radio and television, have been put. Instances of the perverted use of these media of communication could be multiplied endlessly.

These few examples should suffice to illustrate how ill-equipped man is for defending himself against the often unsuspected consequences of his own scientific inventions.

Returning to the subject of world-wide racial problems, it is essential to remind ourselves of the all-important fact that for untold centuries different races lived and developed in almost total isolation, ignorant of each other's very existence. Only a paltry five centuries ago did this complete isolation come to an end when the intrepid Portuguese mariners broke the barriers separating the continents. Only then did the peoples of the Old World become aware of the surprisingly advanced civilisations of the Mayas, the Aztecs and the Incas of the New World, and only then did the latter make painful acquaintance with the fact that elsewhere there existed other civilisations, technologically much more advanced—and in possession of terrifying fire-arms!

After isolation had been terminated, closer contact between the different peoples of the earth was inevitable, but subsequent developments form another illuminating example of human frailty and short-sightedness. The New World, with its vast potentialities, soon found itself in desperate need of a large force of manual labourers.

Without giving more than desultory thought to the probable consequences of such action, it turned to the cheapest and most readily available source of labour. Hundreds of thousands of slaves, Black men and women from Africa, were imported into both North and South America. One result of this wholesale trade in human beings is rather startling—of all African states only Nigeria at the present time has a Negro population larger than that of either the United States of America or of Brazil!

Long after the abolition of the slave trade South Africa proved to be every bit as short-sighted as the United States by importing indentured labour from India for employment on the sugar plantations of Natal. For work of this nature the local Zulus were not available since any kind of manual labour amongst Bantu tribes is traditionally performed by the women-folk. South Africa thus succeeded in adding one more complexity to her already complex racial pattern.

Although Britons took an active part in the lucrative business of transporting slaves to other countries, their importation into Britain was not allowed. Consequently she had no racial problem to contend with—if one excepts the perennial Irish question. However, during recent years Britain has allowed a considerable influx of ethnically alien elements. Obviously this was done with

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the intention of demonstrating her impartiality with respect to every single member of her heterogeneous and already tottering empire. But, as the number of non-White newcomers increased, so did racial tension mount, and to such an alarming extent that even the Labour Government was compelled to take notice of the public outcry and to restrict indiscriminate immigration.

By way of contrast it is instructive to note that from earliest colonial times Australia adopted a policy of allowing only immigrants of homogeneous racial stock, and consequently she has no racial problem of any magnitude. The Aborigines, original inhabitants of the country, have steadily dwindled in numbers and now constitute less than one per cent of the total population of Australia.

The termination of the civil war in America a century ago meant the final liberation of the slaves, but it did not signify the end or the solution of a problem created by the selfishness of earlier generations. When the United States eventually found herself in the position of leader of the Western World, she was forced to come to grips with her own nagging racial problem, which had all along been gathering momentum and which could no longer be ignored. Thus are the sins of the fathers visited upon their children to the third and fourth generation, and to many more generations to come.

THE LEADER OF THE FREE WORLD

In many respects it was an unfortunate turn of events which thrust the leadership of the West upon America. Amongst many others she had one very serious handicap—the position of her Negro citizens. Not only could the Communists, who—at least officially—attach no significance to racial differences, point an accusing finger at their great adversary, but also the nations of the Free World had the unenviable task of refuting charges levelled at their leader. Referring to the attitude adopted by many Europeans regarding America's racial dilemma, an American author, C. A. Cerami, has some pertinent remarks to make. He says:[1]

> Too often courage is directly proportional to the distance from the problem. . . . It would be a major step towards unifying the Free World if people in Europe could be given a chance to understand more of the *details* of racial problems in other countries, rather than to accept the broad generalizations that are usually purveyed; for this is a subject that cannot be understood by scanning, but must be studied point-by-point.

One could not agree more. However, the same author continues: "Our common adversaries in the Marxist countries once

[1] "Europe's Confusion on Racial Issues" by C. A. Cerami, *Optima*, Vol. V, No. 2, 1955, p. 76.

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delighted in taunting the Free World with the charge that its leader was a racist nation"—and then he immediately attempts, somewhat lamely, to console himself with the remark: "But the Russians and Chinese have marred their own argument by so mistreating visiting African students."

Although this writer obviously is a strong supporter of the idea of racial integration in the United States, he is by no means blind to the obstacles facing the integrationists. He points out that

> it should be borne in mind in Europe that forced integration laws—while appealing to our humanitarian side—come into direct conflict with another tenet of Euro-American belief: our conviction that free enterprise and private property rights should be an unbreachable line of defence against government tyranny. Like most apparently irreconcilable problems, this can be, and is being, worked out by fuzzy compromise, by avoiding a face-to-face confrontation with the prosaic logic of two conflicting objectives. But those who would criticize ought to keep always in mind that any attempt to simplify the problem connotes lack of sophistication and analysis.

He also significantly admits that

> There *is* still discrimination in jobs and in housing. No amount of laws can close all the loopholes that enable an employer or a landlord to give non-racial reasons for saying "no" to a Negro. What we can say is that it is diminishing. For it must be taken into account that the very act of fighting for colour equality creates a kind of reverse bigotry: the pretence that colour should be totally ignored . . . perpetuates the idea that there is something unmentionably ugly about skin colour.

Judging by what a prominent South African told me recently, the "reverse bigotry" is hardly diminishing but is assuming alarming proportions. On visiting America after an absence of three years he was horrified by the venomous and naked hatred against the Blacks, which he observed amongst prominent Whites in Washington, in contrast to the fair degree of tolerance existing three years ago. He added that if such appalling hostility should ever develop in South Africa he would unashamedly side with the coloured people.

But this is only a single aspect of America's reaction to the taunts flung at her by the Russians. Actually America's reply was nothing less than abject surrender, comparable to the servile capitulation at Yalta. To appreciate the full import of this, we may recall the words of Abraham Lincoln when he received a deputation of Negroes on 14th August 1862 in the White House. This is what he said:

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> Why should the people of your race be colonized, and where? Why should they leave this country? This is perhaps the first question for consideration. You and we are different races. We have between us a broader difference than exists between almost any other two races. Whether it is right or wrong, I need not discuss; but this physical difference is a great disadvantage to us both, as I think. . . . The aspiration of men is to enjoy equality with the best when free, but on this broad continent not a single man of your race is made the equal of a single man of ours. . . . Go where you are treated the best, and the ban is still upon you. I do not propose to discuss this, but to present it as a fact with which we have to deal. I cannot alter it if I would. . . . It is better for us both, therefore, to be separated.

To many people unacquainted with the Great Emancipator's views on racial matters, these words must be decidedly disconcerting. Could Lincoln actually have been a protagonist of *apartheid*, and indeed of the most drastic form of apartheid—complete territorial segregation?

But before condemning him or seeking condonation for his antiquated views in the fact that he lived in a different era, the reader might be induced to consider what the factual position is after more than a century.

According to a report which appeared in the South African press about the middle of December 1966, John A. Williams, a Negro author of five books, had just published an article whose theme was that everywhere in Europe he found that a Negro always remains a Negro. In other words, he experienced racial discrimination in all European countries. The only difference between such discrimination in America and in Europe was its intensity. In France, for example, the epithet "*sales Nègres*" was as common as "dirty Niggers" in America. In Britain, according to Williams, the "sun of race hatred" was rising with remarkable rapidity. In Germany three Münich hotels declined to admit him, and he had similar disheartening experiences in Italy, Greece and Sweden. The two European countries where he experienced the least antipathy were the Netherlands and Spain, but this he ascribes to the fact that very few Negroes live in these two countries. He concludes that racial feeling grows like weeds in Europe, and that even the most naïve Black person, whether he is an American or not, realises this all too soon.

If this is the factual state of affairs in our enlightened age and in spite of the massive and sustained propaganda advocating racial tolerance, one is compelled once more to ponder the question whether Lincoln, in his reply to the Negro deputation, did not show far deeper insight into human nature and infinitely more foresight

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than the high priests of the egalitarian doctrine would be prepared to admit.

Lincoln, just prior to his untimely death, was actually considering ways and means of finding a suitable home for American Negroes—in Haiti, Liberia or elsewhere. It should be remarked, however, that he was by no means the first to sense the problems which would confront future generations of Americans if matters were simply allowed to develop haphazardly. His predecessors, Presidents Jefferson and Madison, had actually given serious thought to these disconcerting problems originally created by the inhuman practice and short-sighted policy of importing slaves from Africa. After Lincoln there were many grave reminders that troublous times lay ahead if the United States persisted in ignoring a problem which would have to be squarely faced at some time in the future.

However, no great national effort was ever made to find a practical solution for this troublesome problem, and with the rapidly increasing Negro population the difficulties kept on multiplying. Had Lincoln's ideas been implemented one way or another, America would have avoided innumerable difficulties and perplexities. Her failure to come to grips with the problem has dogged her footsteps all these years—like an evil spirit. At the end of the Second World War, when the leadership of the Free World was thrust upon her, she had no effective means of defending herself against the taunts of her great adversary. At last she was overtaken by her haunting evil spirit, and a final decision was unavoidable.

At this stage of world history the United States had finally and completely discarded the tenets of the Monroe doctrine. She was compelled to seek alliances all over the world—and also the friendship and goodwill of dark-skinned races. Here was a dilemma of the first magnitude. The paramount question which had to be faced, and which could no longer be avoided, involved solely the position of the Negro Americans. Curiously enough the position of the original inhabitants, the American Indians, did not cause much concern. The fact that apartheid for these people had become an established part of the American way of life may possibly be the reason. Numbering less than one million, they form only an almost insignificant minority of the total American population, their numbers having actually decreased, and not increased, since the time of Columbus. The presence of nearly twenty million Negroes was a problem of an entirely different nature—and magnitude. Moreover, the peoples of the vast continent of Africa watched with critical eyes the discriminatory treatment of their brethren in the United States. In this way was America forced to come to some decision or other, but at this juncture the only group of people who could offer a solution—who in fact claimed to have a sovereign remedy ready-made for all America's racial ills—were the liberalists (not to be confused with true liberals according to the original

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connotation of the word). A vital part of their egalitarian creed is the hybridisation of the human race in order to eradicate the supposed evils of all forms of nationalism and racial integrity. In respect of race relations America was most vulnerable and she was unable to offer any effective resistance to attacks from without and within.

The Russians must have been pleasantly surprised at the success of their crusade obligingly conducted by their allies within America itself. Practically the whole of the American press, with influential newspapers and journals such as the *New York Times*, *Life*, *Time* and others in the vanguard, joined enthusiastically in a massive campaign to convince the basically conservative American public that their only hope of salvation lay in the complete absorption of the Negro population by the White majority. The success of this campaign was such that when it was decreed (not by a resolution of Congress but by the notorious 1954 ruling of the Supreme Court) that the ultimate goal of American policy was, in effect, to breed a race of mulattoes, only feeble protests were heard. Subsequent legislation by Congress for the enforcement of racial mixing in all spheres of American life only served to endorse the usurpation of legislative powers by the Supreme Court. The liberalists had not missed the golden opportunity, and had dutifully and successfully fought the battles of their Soviet mentors. America had fallen an easy prey to the insidious campaign instigated by the Kremlin. Racial integration, by force of arms when occasion demanded it, became the official policy, and thus were all sails set for more racial troubles than the United States had ever experienced in the past. Race riots became a regular feature of news from America. Until hybridisation has become an accomplished fact, a process which will require not decades but centuries, racial unrest will continue. Riots similar to those which have recently been occurring are to be expected every summer for many years to come.

Naturally one does not expect any liberalist newspaper or journal to agree with this interpretation of the turn American policy has taken. At the same time there may be thoughtful people who will raise the objection that a very complicated series of world events has been over-simplified. To this admittedly legitimate accusation I am obliged to plead guilty. In explanation, however, I am taking the liberty of quoting from a speech by President Johnson with the request that the indulgent reader compares this with the words which Lincoln uttered more than a century ago. Possibly the reader will then admit that the respective convictions and philosophies of the two Presidents signify so stupendous and revolutionary a difference of attitude and have such far-reaching implications that the subject cannot possibly be treated with anything approaching adequacy in a relatively brief essay. Simplification could thus hardly be avoided.

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To illustrate the vast chasm between the views of President Lyndon Johnson and those of his illustrious predecessor I have made the following brief excerpts from an address by the former at Howard University, Washington, D.C., in June 1965:

> Our Earth is the home of revolution.
>
> In every corner of every continent men, charged with hope, contend with ancient ways of pursuit of justice. They reach for the newest weapons to realize the oldest of dreams: That each may walk in freedom and pride, stretching his talents, enjoying the fruits of the earth. . . .
>
> But nothing, in any country, touches us more profoundly, nothing is more freighted with meaning for our own destiny, than the revolution of the Negro American.
>
> In far too many ways American Negroes have been another nation; deprived of freedom, crippled by hatred, the doors of opportunity closed to hope. . . .
>
> Equal opportunity is essential, but not enough. Men and women of all races are born with the same range of capabilities. But ability is not just the product of birth. . . . It is the product of a hundred unseen forces playing upon the infant, the child, and the man. . . .
>
> But for the great majority of Negro Americans—the poor, the unemployed, the uprooted and dispossessed—there is a grimmer story. They are still another nation. Despite the court orders and the laws, the victories and speeches, for them the walls are rising and the gulf is widening. . . .
>
> American justice is a very special thing. For, from the first, this has been a land of towering expectations. It was to be a nation where each man would be ruled by the common consent of all—enshrined in law, given life by institutions, guided by men themselves subject to its rule. . . .
>
> This is American justice. We have pursued it faithfully to the edge of our imperfections. And we have failed to find it for the American Negro.
>
> It is the glorious opportunity of this generation to end the one huge wrong of the American nation—and in so doing to find America for ourselves, with the same immense thrill which gripped those who first began to realize that here, at last, was a home for freedom.
>
> All it will take is for all of us to understand what this country is and what it must become.
>
> The scripture promises: "I shall light a candle of understanding in their heart, which shall not be put out."
>
> Together, and with millions more, we can light the candle of understanding in the heart of America.
>
> And, once lit, it will never again go out.

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The identities of the writers of the President's speeches are seldom revealed. In the present case the erudite writer, who in a stirring peroration quotes from the less familiar Apocrypha appended to some Bibles of a bygone era, is presumably utterly sincere as regards the lofty sentiments he so eloquently expresses.

In endorsing these sentiments in a public oration the President assumed responsibility also for the key sentence in which it is asserted that men and women of all races are born with the same range of capabilities. For there lies the rub. If this statement happens to be erroneous, equal opportunities and open and unrestricted competition may very well lead to greater injustice than that referred to by the President.

What has happened in South Africa in this respect may have some relevancy. Had there been no discrimination in Southern Africa in favour of the Bantu, their position would have been infinitely worse than it is at present. Approximately half the land in Southern Africa (the Republic, South West Africa, Botswana, Lesotho and Swaziland) is owned by the Bantu, but had there been open competition everybody is agreed that they would today have owned scarcely a single square mile of land.

However, I need not labour the point. In a penetrating analysis of the problem of free and unrestricted competition between different ethnic groups, Gayre of Gayre[2] arrives at the conclusion that as long as natural selection exists the Negroes of the United States can never be expected to compete successfully against the Whites in the industrial and technological society, so they are virtually condemned to a permanently inferior social position, and he mentions the "curious phenomenon of the present time that those people who so loudly—and sometimes so impudently—claim a monopoly of virtue for desiring to aid the backward stocks of mankind are the very people who are insisting upon exposing the Negroes to an unequal struggle with the Whites."[3]

WORLD AFFAIRS

When reviewing the main world events in which the United States was involved during the past two decades, one soon finds oneself lost in a maze of logical entanglements. It seems only natural that in the post-war years all efforts of the Free World should have been concentrated on rectifying as far as possible the evil results of the tragic capitulation at Yalta. One had every reason to expect that the Free World would refuse to tolerate the enslavement of its natural allies behind an iron curtain erected in defiance of every sense of decency, and that the rallying cry henceforth would be "Liberation of Eastern Europe."

[2] "The Dilemma of Inter-racial Relations" by R. Gayre of Gayre, THE MANKIND QUARTERLY, Vol. VI, No. 4, April-June 1966, pp. 183-201.

[3] *Ibid.*, p. 189.

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Most people will remember the incident when the former Russian dictator, at a meeting of the General Assembly in New York, used his shoe to pound his desk, but few will probably remember what made him show his displeasure in such an unconventional way. It may, therefore, be recalled that the occasion was when a representative of the Philippines stressed the obvious fact that the worst and most ruthless brand of colonialism existed behind the iron curtain. Apparently the shoe incident had such an intimidating effect that Russia at present enjoys complete immunity when the subject of the evils of colonialism is discussed, at least in the columns of the liberalistic press of the Western World. And yet, granted that the crusade to rid the world—excluding the Russian Empire—of the evils of colonialism would henceforth be conducted with increased vigour, certain events such as the substitution of Indonesian for Dutch colonialism in New Guinea, ethnically unrelated to Java, must always remain enigmatic.

Had the United States not long since been induced to abandon the primary objectives of the cold war, she would have welcomed the open breach between Moscow and Peking as a veritable godsend. Nevertheless, widespread propaganda conducted with consummate skill succeeded in convincing the American public that not Russia but China should be recognised as enemy number one. The fact is of course that Russia has much more to fear from the eventual emergence of China as a great military power than the countries of the West. At present, however, it is America that is engaged in a steadily escalating and increasingly unpopular war on the borders of China.

The sombre picture afforded by the West's futile and often ill-directed struggle in other parts of the world becomes even more distressing when one turns to the African scene. Then one is forcibly reminded of the experience of an enthusiastic young French priest, missionary to a tribe of cannibals. In a report to his superiors he ruefully admitted that all his devoted efforts at persuading his flock to abstain from their favourite dish at festive occasions had proved to be unavailing, but he added optimistically that they had consented to abandon their barbarous table manners and he was happy to report that they were now using knives and forks!

The developments in Africa are all the more distressing since much of the turmoil and bloodshed could have been avoided. Had Mr Macmillan recognised the elementary fact that a great variety and multitude of skills are required to run a modern state, and that the precipitate introduction by Britain of "imperialism in reverse" would lead to the withdrawal or expulsion of those best equipped to keep the wheels of the state turning, he would undoubtedly have had second thoughts before delivering his "Wind of Change" speech at Cape Town. In other words, had the then British Prime Minister acquired only the most rudimentary know-

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ledge of the realities of Africa, he might have been spared many blushes should he ever have the courage to re-read his oration delivered with such fervour in the South African House of Assembly on that memorable day, the 3rd of February 1960.

Since that date revolutions in Africa have been taking place at such a bewildering rate that one is apt to lose count. But in view of the fatuous African policy adopted notably by Britain and by the United States, a long series of upheavals was readily predictable even by somebody who makes no claim to expert knowledge of African Affairs. Evidence of this is provided in the following brief extract of an address I delivered in February 1961,[4] which was published in *Nature:*

> Every inhabitant of our country who takes an intelligent interest in present-day developments knows, for example, that the present chaos in large parts of the African continent is by no means, as some optimistic but naïve overseas politicians would have us believe, very nearly a thing of the past, but merely the first stirrings of the turbulent times that lie ahead, and that far greater chaos will yet prevail before conditions change for the better. Knowing full well the shape of things to come, we [South Africans] shall strain every nerve to escape the chaotic developments in other African territories.

This prophecy has proved to be only too tragically true, but the sanguinary upheavals which since 1963 have taken place in Nigeria, Ghana, the Congo, Uganda and many other African territories do not as yet signify the end of Africa's travail. On the contrary, without altering a single sentence, the words quoted above may be repeated now with the same sense of conviction as when they were first uttered at the beginning of 1963.

Departing from tradition, the British Prime Minister in January 1966 decided to attend a Commonwealth Conference outside Britain. Under the chairmanship of the highly respected Sir Abubakar Balewa it took place in Lagos, Nigeria; but the chairman did not live to see any implementation of the resolutions adopted there. Mr Wilson had hardly arrived back in Downing Street when he received the staggering news that Balewa had been brutally murdered. Nigeria had always been held up as a shining example of an African country where orderly democratic government had successfully been established. Since the military take-over the racial and religious diversity has kept this huge and populous country in a perpetual state of ferment.

The revolution in Ghana occurred almost simultaneously with that in Nigeria. In February 1966, while on a jaunt to China, Nkrumah heard to his dismay the incredible news that his dictator-

[4] "Universities and the Community in South Africa" by T. E. W. Schumann, *Nature*, Vol. CXCVII, No. 4873, pp. 1139-1141, 1963.

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ship had come to an abrupt end. He must have deeply deplored the fickleness of human nature when he was shown press photographs of children playing irreverantly on the prone statue which he had erected for himself in anticipation of the day when he would be acclaimed the new messiah not only of Ghana but of the whole African continent.

In the meantime the turmoil in the Congo continued unabated. Since the days when Belgium was precipitately forced to leave by American messianic zeal for terminating colonialism in Africa, and the United Nations was induced to send troops to restore a measure of order in the resulting chaos (and in doing so succeeded in creating added chaos in the relatively peaceful and progressive province of Katanga), the Congo had reached such a state that General Mobuto at length decided that the time had come for him to intervene. Evidently the only manner for terminating the state of turmoil was for him to assume dictatorial powers and rid the country of all possible contenders for power. This he promptly did, and to celebrate his accession to absolute power appropriately he declared the 2nd of June 1966 a public holiday, thereby affording the citizens of Kinshasa (Leopoldville) the opportunity of taking part in the gala celebrations by attending the public hanging of a former Prime Minister of the Congo and three of his cabinet colleagues.

However, I have no intention of delving any deeper into the sordid and often lurid details of the countless upheavals which have taken place in Africa during the past few years. What cannot be too often and too forcefully stressed, though, is that *all* developments such as roads, railways, bridges, irrigation schemes, mines, factories, schools, hospitals and so on in Africa south of the Sahara have been solely due to the initiative of Europeans. The still largely primitive Africans have not as yet acquired the necessary skill merely to maintain the legacy left by the Whites, let alone to organise further developments. In some of the former French colonies from which no appreciable exodus of Whites has taken place, stability has been maintained. The economy of the Ivory Coast is actually booming, in sharp contrast with conditions in neighbouring Ghana. Examples of the peaceful and orderly achievement of full independence, grudged by nobody, are therefore not entirely lacking in Africa. In fact, Africa could have been spared much bloodshed and misery had the "acute fever of moral rectitude" (Ibsen's phrase is better rendered by the German word *Rechtschaffenheitsfieber*), which has swept the West like an evil plague, been tempered by a modicum of ordinary common sense. Surely the ghastly consequences of its ill-advised escapade in the Congo should have been ample warning to the United Nations not to extend its unwanted activities to other parts of Africa. Having apparently "eaten of the insane root that takes the reason prisoner," the United Nations in the year of grace 1966, at the instigation of

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Britain, actually resolves to impose compulsory sanctions on Rhodesia! During the same session it also solemnly decides, in defiance of the verdict of its own World Court at the Hague, that it will henceforth be responsible for administering South West Africa—without, however, committing itself as to the particular country (Russia or Ghana?) which would be entrusted with the task. With more than one hundred resolutions[5] passed by the United Nations in condemnation of South Africa's domestic policy, the latter has come to reject them as a matter of routine. As regards the last of this long list of resolutions, South Africa is determined to resist to the utmost any attempt on the part of the United Nations to create a second Congo within her borders. Rhodesians are equally resolute not to surrender their freedom, as appears from a speech delivered by Lord Graham (the Duke of Montrose), Rhodesian Minister of External Affairs and Defence, at Umtali on 12th November 1966. Here are some of his remarks:

> But we have a different sort of enemy today. How unlike those invaders who came openly, how different the insidious enemy that creeps like a canker across the world, rubbing unctuous hands, persuading men to pull down their own banners and flags, so that, without even knowing they yield, people are destroyed and eaten up. We know only too well that such an enemy is on our doorstep, for we have seen all this happen to our friends and neighbours on this continent, and elsewhere. . . . This is our enemy. International Communism—swallowed like a sugar-coated pill, sometimes by churchmen, often by educators, frequently by well-meaning people of all classes and all races, and with few exceptions by the mass media. . . .
>
> There is a Tower of Babel, called the United Nations . . . where we now find what have been called proliferating mini-nations, screaming for war. They are like children playing soldiers in paper hats who demand that the grown-ups should smash the mirror [Rhodesia] in which they see their own ineptitude. . . .
>
> The Prime Minister has told you that we will not deviate from the course that can save our people, black and white, from the massacres and mass murders, the madness and sadness into which the countries to the north have been so mercilessly thrown. We will not deviate from the path and policies which mean peace, prosperity and human happiness for all our peoples.

That the relentless campaign against South Africa and latterly against Rhodesia—the only two independent states in Africa who are natural allies of the West—should be conducted on behalf of Russia by Britain and the United States fills one with utter dismay.

[5] Listed in a booklet, *The Dilemma of the United Nations*, Wistik Publications, Pretoria, 1964.

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In the whole of Southern Africa nothing exists even remotely comparable with that revolting monument of actual physical apartheid, the iron curtain cutting Europe in two, together with its obscene extension, the Wall of Shame in Berlin. Only when one actually sees this monstrosity—as I did some years ago in the vicinity of Vienna—does one fully realise the unbelievable success Russia has had in diverting the world's attention from her own misdeeds and concentrating it upon the fictitious "threat to world peace" in far-off Southern Africa.

The one great lesson Africa has to teach all her children is the virtue of infinite patience. South Africans have learnt this lesson the hard way. Patiently South Africa awaits the return of some measure of sanity in world councils. Patiently she will continue with her chosen arduous task of the separate development of her various racial groups. The racial difficulties experienced by the United States of America, Britain, Cyprus and other countries strengthens her conviction that the world may eventually come to accept the realities of Nature. Patiently she awaits the day when the world will be prepared once more to give credit where credit is due.

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Progress in Integration

By A. R. SABIN

It has been more than a dozen years since the United States Supreme Court decreed the mixing of Negro and White children in the public schools in areas where they had previously been separate. Many people doubt whether integration accomplishes any increase in achievement levels of the schools themselves, or of any ethnic group, and hence integration progresses grudgingly. On the other hand there are now strong pressures to quicken the pace and end *de facto* segregation by "busing" students, redrawing school boundaries, establishing "educational parks," and the like, in the name of what is called "progress." Perhaps it is time to examine this "progress." What has it accomplished and what are the prospects?

It should be possible after more than a dozen years to determine on some objective basis what changes have taken place in the newly integrated schools and to relate them to some standard of progress. The state of affairs in previously integrated schools also could be examined. Indeed, if racial integration brings progress by any generally acceptable standard it should be evident to the generality of citizens, and objections by this time should be withering away.

It is submitted that educational progress means, to the ordinary citizen, increased achievement levels for schools or for ethnic groups. In fact, however, evidence of this is nowhere to be found in the press reports, social contacts or other sources from which the citizen must form most of his opinions. If he takes the trouble to examine the various tests and studies that are constantly being made he is scarcely likely to be convinced that integration brings progress. Indeed, large numbers of citizens seem to believe that integration, and some other related phases of the current civil rights movement, are responsible for deterioration in the schools. When permitted to do so they have voted against forced mixing in the schools and the related forced open housing, from Boston to California. An even stronger vote has been the flight of Whites to the suburbs, much of which stems directly from school integration and related programs. A large number of citizens evidently do not believe integration is progress, and they want as little of what it is as they can afford.

There is no doubt that pressure for greater school integration in the central cities has played a significant part in this suburban movement, and that continuing pressure will accelerate the movement. Many from all ethnic and national origin groups seem to prefer being with members of their own group. Integration of the schools is increasingly being tied in with integration of housing, with both being labelled "desirable," and with any objection being called

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"racial bias." In the Washington area, for example, there have been sundry marches, picketings and the like aimed at creating open housing in the suburbs. The groups which labor earnestly to produce open housing lists find a singular lack of interest from people who will take the housing made available.

The drive for integration of both schools and housing seems to be spearheaded by a rather small group of persons including the morally activated, the publicity seekers and the professionals who earn their living in this way. It seems to be passively supported by many people who are remote from the problem, but those directly involved frequently tend to become riotous. At least some of the active and passive support must be attributed to the constant stream of false and misleading statements that flood the press, as well as the withholding of information on the effects of integration.

Few studies have been reported which attempted to measure the extent to which integration is acceptable to the general public. One recent study of the Washington, D.C., schools reported that only a fourth of the White parents favored integration, and the percentage favoring integration is almost certainly lower in the suburbs to which many Whites have fled to minimize the effects.

On the objective side it is difficult, or impossible, to locate cases of improved schools or improved academic achievement by ethnic groups resulting from or associated with integration. The United States Commissioner of Education was asked as to what was his definition of "progress" in integration, and as to what schools or ethnic groups had higher achievement levels after integration. Correspondence extended over several months during which the Commissioner supplied some pounds of materials, but no answers. Further prodding brought the statement that the Commissioner considered integration "a moral issue"!

Morality is, of course, a many-splendored thing, and the moral principles of the Commissioner of Education are very likely quite different from those of many other people. Many agree with the idea that everyone should know how to swim, but few nowadays insist that the victim be made to learn by throwing him into the water. In education it is different, the current philosophy being that everybody should have a "quality" education whether or not he wants it or can take it, or whether the community can provide it—so let's give it to him, whatever the expense.

The crux of the matter seems to lie mainly in the question of whether there are genetic differences in the ability to learn what is offered in a normal, White oriented, curriculum. This doubt is anathema to dedicated integrationists, and anyone who suggests it is promptly reviled with all of the derogatory words in the new lexicon. Such a course is much easier than objective examination of the facts, or admission that the coin might have two sides. It also avoids, for the time being, the dilemma of whether public policy should aim at

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providing equal education or equality of educational opportunity—but more of that later.

In outlawing racial segregation in the schools, the Supreme Court found that segregated schools are inherently unequal, and cited the carefully selected psychological tests of small groups of Negro children to support the decision. The results of larger-scale tests involving representative cross-sections of Negroes were available but were not mentioned in official reports of the Court's reasoning. Thus, the psychological damage to a small group of Negroes allegedly inflicted by segregation was relied on and the damage inflicted on the much larger group by integration was ignored. The psychological effect on White students also was ignored. The Court did not consider that a real ethnic difference in achievement potential might be an important factor contributing to the inherent inequality, or the Court may have assumed that there was none. However, the opinion that there are genetic differences persists widely in respectable scientific circles and even more widely among ordinary citizens.

There has been a vast amount of testing that bears on the subject. With dreary uniformity these tests show significantly lower average aptitude and achievement levels for Negroes than for Whites. In terms of academic achievement the differences range from two years below national norms in the lower grades to three or more years in high school. Test scores for "culturally and economically advantaged" groups run higher than for the "disadvantaged" groups but within each group the racial differential remains the same.

It should be noted that racial achievement differences are derived from testing of children still in school. Those who drop out for any reason are not included. Nationally, the Negro drop-out rate is about double the rate for Whites. The current vogue attributes this to poverty, the lack of imaginative teaching techniques, and the like. In the affluent White suburban communities, where these cannot be urged, the drop-outs must be ascribed in many cases to sheer inability to keep up.

In the South, where segregation was long customary, the curricula were generally tailored to the predictable achievement levels of the student bodies, and the drop-out rate for Negroes and Whites was very nearly the same. The drop-out rate for Negroes outside the South must, then, be higher than the national average. There seems little doubt that the policy of fostering integration with its wider spread of achievement potential, and trying to maintain a high level of education at the same time, must be discouraging to those at the lower end of the achievement scale. There is also little doubt that the increased integration now being imposed in the South will raise the Negro drop-out rate in that area.

Some authorities in the field have concluded that the basic differences in aptitude and achievement are genetic and have so testified in court. Their evidence has remained unrebutted—and the

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Supreme Court used selected data where rebuttal was not permitted. Many other authorities concede privately that this is the case but avoid public statements for fear of harrassment, reprisal or loss of livelihood. White citizens in large numbers have also kept silent and have simply moved elsewhere to areas they can afford which have the smallest degree of integration. Others have avoided moving into areas with any appreciable degree of integration.

The official line is that persistent differences in aptitude and achievement, even after all allowances have been made for factors other than race, have no genetic basis. This thesis is supported by numerous books and articles but by very little testimony in court by anyone who is a recognized authority. One frequently sees statements to the effect that "science has shown there are no innate racial differences in the ability to learn." Trying to discover where or what science has made this demonstration is a different matter. The process is frustrating and time consuming, and usually leads to a statement of legal or moral principles quite unrelated to the scientific measurement of racial differences. Proponents of the official line seem to believe that if one thinks something, wishes it, talks about it and intimidates others long enough, it will be.

Dr Coué, whose teaching this resembles, was reasonably harmless, and very likely contributed to the mental well-being of many people. However, it seems unreasonable to ascribe to him the new scientific principle evoked in the integration controversy. We now seem to be mixing morality, hope and faith, and glossing the whole thing over with all of the erudition and science usually ascribed to the Inquisition or a hearing of the late Senator McCarthy. The slightest suggestion of doubt is attacked in hysterical terms. For example, the book *Race and Reason*[1] came before a group of members of the American Association of Physical Anthropologists, ostensibly a scientific organization. It was roundly condemned by a margin of seventy to three—but only three admitted having read the book or knew anything about it! Is this the "new science"?

The great weight of evidence available to the ordinary citizen indicates a decline in school achievement levels in about the same degree as the level of integration. Indeed, it may even be worse because of the concomitant drive for civil rights without any reference to duties, responsibilities or abilities. Rights without duties are little more than license, and this has not been lost on the average man. Nor has it been lost on many able teachers who would prefer to teach rather than to supervise a reform school. The breakdown of discipline which seems uniformly to accompany integration, and the consequent withdrawal or transfer of able teachers, surely has not elevated educational levels or opportunities for anyone.

The big drive for integration continues unabated but it is

[1] Carleton Putnam, *Race and Reason: A Yankee View*, Public Affairs Press, Washington, D.C., 1961.

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becoming clearer daily that integration does nothing to improve education and, in the general consensus, contributes materially to deterioration. Accordingly, another drive is developing to provide vast improvement in the academic plant, faculties, curriculum opportunities, services, money spent per pupil, instructional materials available, and so forth. Presumably this creates avidity and ability for knowledge, even among the least able. Thus we have the latest revival of the ancient theory that genetic influences can be overcome by environmental changes.

In the current atmosphere it is hazardous to suggest that a great many ghetto dwellers live there because they lack ability or motivation to do differently. Many in some ethnic or national origin groups do so through choice. They prefer living with their own kind. Those in every group with ability and aspirations for a different life have left the ghetto despite unequal opportunities in many cases amounting to virtually no opportunities at all. On the other hand there are groups in the Negro ghettos working toward segregation and the establishment of a separate culture.

The run of the mill citizen can see little or no benefit from spending vastly larger sums on the schools unless the cost is accompanied by some proportionate increase in what the students learn. If education improved in some definite, even if unequal, ratio as spending went up, the general public would find it bearable. Present proposals are to spend geometrically increasing amounts for marginal increases in educational achievement, and most of that seems doubtful in the light of experience to date.

The poor quality of Negro schools is generally reported in all cities having substantial concentrations of Negroes, and this inferiority by White standards is attributed to just about everything but the possibility that innate racial characteristics preclude their being much better. Poor achievement is attributed to inferior plant, poorer teachers, less money spent per pupil, and so on. But what happens when more money is spent and more services are provided? New York City has long spent substantially more per pupil and provided many more services for Harlem schools than for those in mainly White neighborhoods, but any improvement has gone unreported.

New York has long been in the van in pushing desegregation and in promoting "enrichment" programs and other innovations to make it work. There is little doubt that these programs have contributed to New York's recent achievement of a majority non-White school population. A number of other cities also have experimented along enrichment lines, and Project Headstart for pre-school age children has operated nationally for three years. None of these projects has shown any significance so great that "he who runs may read." Increased academic achievement, quite invisible to objective observers (if any), becomes clear to believers

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through faith. To them the actions taken should provide improvement, and therefore they do.

One of the pioneer efforts was the New York Demonstration Guidance project, started in 1956 with 700 Negro students carefully selected for academic promise. The project established beyond any reasonable doubt that Negro students carefully selected for academic promise show greater academic achievement than other Negroes, particularly if from $80 to $250 more per pupil per year is spent on them.

The Higher Horizons project in 1959 was inspired by the success of the Demonstration Guidance project. It involved from 44 to 67 predominantly Negro schools and from 12,000 to 64,000 students. However, schools were selected instead of promising students, and the annual increase in expenditure per pupil was only in the order of $50 to $60. Evaluation of the program after five years showed that in three years both the participating schools and the non-participating control schools had an average increase of two years in reading comprehension.

The next was the All Day Neighborhood Schools program involving 15 New York schools. Seven additional teachers with special training in child development and home and school relationships were assigned to each school. About $60 more per pupil was spent than the city average. After several years of operation independent evaluators could find no measurable improvement in the treated students over those who were not.

One of the more recent New York experiments is the Community Zoning Program, started in 1964. It involved both increased integration and enrichment. The integration was achieved by pairing four largely White schools with four largely Negro or Puerto Rican schools, and the progress came about from a large infusion of supplies, equipment, facilities and teachers. For example, the pupil-teacher ratio declined from 25.1 in 1963 to 16.1 in 1966, and the latter figure does not include the extra remedial and special teachers who were added. Expenditures per pupil at the predominantly Negro schools prior to the combination ranged from $18 to $162 a year higher than at the schools with which they were paired.

Evidence to date on this project suggests that there were indeed increased achievement levels after integration but there is nothing to show that the integration was in any way contributory. Achievement levels for both White and Negro pupils increased—the White levels at a greater rate than the national norms, while the achievement levels of the Negro students declined in relation to the same standards. The integration was quite effective, however. In October 1965, after one year of the program, the number of pupils "other" than Negro and Puerto Rican was more than 27 per cent lower than in 1963.

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EFFECTS ON NEGRO STUDENT ACHIEVEMENT OF INCREASING EXPENDITURES AND SERVICES

Project and Location	Date	$ Increase Per Pupil	Number of Schools	Number of Students	Results and Comments
Demonstration Guidance, New York*	1956	80-250	1	700	Selected students, unexceptional results
Banneker, St Louis*	1957	0	23	14000	Negligible results
Higher Horizons, New York*	1959	50-60	44-67	12000-64000	No change relative to control schools
All Day Neighborhood Schools, New York*	—	60	15	—	No change relative to control schools
Berkeley*	1961	—	4	—	No change relative to control schools
Madison Area, Syracuse*	1962	100	3	2000	No change relative to control schools
Educational Improvement, Philadelphia*	1963	35	—	30000	No evidence of improvement

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Project and Location	Date	$ Increase Per Pupil	Number of Schools	Number of Students	Results and Comments
Seattle*	1965	—	2	242	"Bussed" students had slightly higher achievement
Community Zoning, New York†	1964	167	8	6349	Related to national norms White pupils increased substantially but Negroes declined
More Effective Schools, New York‡	1964	428	21	16502	"No significant difference in the functioning of the children . . . whether it was measured by children's ability in mathematics or reading on standardized tests."

**Racial Isolation in the Public Schools*, United States Commission on Civil Rights, 1967. The Commission reviewed some twenty other enrichment programs, not reported because of incomplete data, short time of operation, and the like.

†*Evaluation of the Community Zoning Program*, New York City Board of Education, New York, 1966.

‡*Evaluation of the More Effective Schools Program*, Center for Urban Education, 1967. The $428 increase per pupil represents the difference between MES and control schools.

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One of the most massive and costly innovations to date is the New York More Effective Schools program (MES), designed to foster integration *and* raise achievement levels. The program was started with 10 schools in 1964 and the number was expanded to 21 in the following year. Three of the 21 schools were predominantly White. In the last year before the program was inaugurated (1963 or 1964) the schools had total enrollments of 11,201 Negroes and Puerto Ricans and 3720 "others." In 1966, after two or three years of operation, the Negro and Puerto Rican enrollment had increased by 4251 while the enrollment of "others" had dropped by 400, or over 10 per cent.

The More Effective Schools program includes many innovations which have been suggested or used elsewhere but, perhaps, it includes more of them, and on a more massive scale, than any previous enrichment attempt. Children are started at age three in classes of not more than 15, and continue up to the sixth grade where the maximum class size is 22. Average class size in 1966 was 20.1 but because of the extra teachers and specialists the pupil-teacher ratio in that year was 12.3. The program is expensive. In 1966 the average cost per pupil in MES schools was $914 as compared with $486 in the control schools.

Independent evaluators reviewing the project found that "Children tested in the fourth grade and fifth grade after three years of MES, were further behind the standards of normal progress than when they began the program, and children tested in the sixth grade were no better off." Another quotation from the findings reads: "We see in these data no reason to expect better achievement in reading or arithmetic from the MES program as now constituted, nor any reason to believe that the program will result in significant alteration in the pattern of increasing retardation as a child progresses through the grades."

The Open Enrollment program in New York was designed to promote quality integrated education by encouraging pupils residing in economically disadvantaged areas to transfer to schools with unused space. The pupils are taken by bus from the sending school to the receiving school at city expense. Evaluators in 1967 could see no consistent evidence of a long-term effect of the Open Enrollment program on the reading achievement of these pupils. While the "busing" program seems to have had no effect on the quality of education at the receiving schools there are strong indications of selective entry into the Open Enrollment program by the academically more able children. Nine out of ten principals of sending schools believed that they were losing the abler students and that their schools were downgraded to that extent.

Across the country in Berkeley, California, a wide range of compensatory programs was started several years ago in four mainly Negro Schools. The techniques included reduction of class size,

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employment of additional special staff, improvement of teaching materials, tutoring, community involvement, after-school study halls, pre-school programs, flexible class grouping methods, new teaching techniques, and intergroup education for the teaching staff. Schools receiving this treatment achieved no better than schools that did not, and neither showed any evidence of narrowing the persistent achievement gap between Negro and White students.

Among the most massive of a long series of studies of academic achievement relating to race were two produced by the United States Office of Education. In July 1966 that office released *Equality of Educational Opportunity* (the Coleman Report), and in the October issue of *American Education* appeared an article entitled "How Good Are Our Schools?" Both dealt with large volumes of data and both confirmed the racial gap in ability and achievement levels found in all previous unbiased studies relating to the subject. The differences are so great that to tell the ordinary man they are unrelated to racial characteristics is to insult his intelligence, but that was done nonetheless.

The Coleman Report has been cited as proof that integration increases the achievement of Negro pupils. The data cited are applicable only in cases where small numbers of Negroes were attending largely White schools, and the data carried no indication of being statistically significant. One may suppose that the sample was biased by inclusion of a disproportionate number of Negroes in the high ability range, a technique widely used to produce statistics showing that integration works. Test performances of Negroes in White majority schools also showed greater variability, probably indicating that while some pupils were stimulated by competition to greater achievement others were discouraged and did worse. Negro drop-outs in White majority schools were not mentioned.

The Coleman Report also indicated that Negro students from segregated Southern schools did better in integrated Northern colleges than Negroes who attended integrated Northern schools. Again, no statistical significance was attributed to the data. In any case one's credulity must be quite elastic to accept this study as "scientific proof" that integration or segregation increases achievement of Negro pupils.

The second study reported results of the Armed Forces Qualification Test. The overall rejection rate because of mental failure was 19 per cent for Whites and 67 per cent for Negroes, and the rejected Negroes averaged one more year of school than the White failures.

The persistence of achievement differences provides some embarrassing dilemmas for the architects of the new social order. If there are no genetic differences and if Negroes on the average are to be raised to the average White achievement level they must be provided with large and costly infusions of facilities and services.

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On the other hand these same extra services are also available to White students if the schools are integrated. Thus, as in the New York Community Zoning program, the steps taken to raise the Negro achievement level raise the White level at a much higher rate. Some research needs to be done to clarify the basic theories. Should society plan to provide equal education or equality of educational opportunity?

The United States Commission on Civil Rights, which is scarcely noted for objectivity, concludes that compensatory educational programs "on the present scale are unlikely to improve significantly the achievement of Negro students isolated by race and social class." The Commission's report is rather convincing on the futility of enrichment programs whether the students are isolated by race and class or not. One might infer that vast increases in compensatory programs would achieve the desired result, and indeed such proposals are being made with increasing frequency. The Commission's review did not include reference to the New York Community Zoning and More Effective Schools programs. From the great weight of evidence cited in its report, and from other indications such as the many programs already tried, one might more reasonably infer that the proposed colossal increases in spending will have more effect in supporting the economy than in raising educational levels.

No analysis of the effects of integration should omit reference to the District of Columbia where the public school population is now more than 92 per cent Negro. The system is also one which is benefitting from extensive analysis. The most recent was a massive year-long study by some 80 senior investigators assisted by numerous graduate students and other personnel. The report, *Toward Creating a Model Urban School System* (the Passow Report), has just been released.

The findings of the study offer few surprises. Ability and achievement levels are at the expected two to three years below national norms. Ninety-five per cent of the new teachers are hired on a temporary basis as the "most qualified from a pool of not-fully qualified personnel." More than a third of the pupils entering high school fail to graduate. Books and other teaching materials are frequently inappropriate but even these are often not used—and the panel reported numerous instances of finding materials with their original packaging undisturbed since acquisition.

The recommendations for improvement also offer few surprises. Many changes in administrative procedure are suggested, including streamlining of teacher procurement, and many other of the recommendations probably will yield peripheral benefits to the system if adopted.

While the report makes integration one of the prime objectives it does recognize that the possibilities are quite limited, concluding

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that the only possible solution is the creation of metropolitan-wide educational parks including the Maryland and Virginia suburbs. Such proposals are becoming more frequent. Aside from the obvious possibilities in the way of improved plant and other physical facilities these proposals carry the plaintive hope that they will somehow attract able teachers and students. None of the sundry programs designed to upgrade schools and provide "challenging opportunities to dedicated teachers" that have been reported so far have been singularly successful in attracting able teachers, or in retaining White pupils.

Another consideration in upgrading District of Columbia schools was increasing the general competence of the teachers. Just how this is to be accomplished was not explained, apart from by increased in-service training. More able White teachers should be recruited and dispersed through the system but dispersion should not be attempted by arbitrary reassignment of those now in the system. The report conceded that White teachers preferred to teach White pupils and that, "Unfortunately, no evidence exists that a white teacher who has worked well with highly motivated white youngsters can transfer her skills to youngsters from widely different socio-economic and racial backgrounds." Just where are these able White teachers to come from?

It is both easy and popular to talk about upgrading slum schools by spending more money and by the use of superior teachers, but the implementation of this is another matter. The increased spending can be effected within limits but the number of superior teachers is limited. There is considerable doubt that these or any other steps would have the desired results in many schools, or that results would be more than minimal in relation to effort.

The use of superior teachers in ghetto schools should also be questioned as a matter of public policy. Historically, better students have gravitated to the superior teachers rather than superior teachers seeking out poor students. It is obvious that a superior teacher can instill more in a poor student than a less gifted teacher can, but is this not a great waste of society's resources? The gifted teacher can get relatively a great deal more out of good students, and so can society. Aside from a very small group of morally activated persons the number of superior teachers who would voluntarily teach in most ghetto schools is negligible. And the number is unlikely to be much affected by the amount of money they are paid.

It is quite plain that integration does nothing to improve education, and shouting "Bias!" at those who disagree serves no purpose except to support the illusion that the racial problem will somehow go away. The rampant talk about upgrading educational opportunities also has a hollow ring to those who are uninterested, or unable to compete.

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Book Reviews

INVESTIGATIONS INTO GENERATION

By Elizabeth Gasking. The Johns Hopkins Press, Baltimore, Maryland, 1967. Pp. 192, 2 illustrations. Price $6.00.

This book is a short history of the growth and development of genetics as a distinct science. Emphasis throughout is upon those—mostly biologists—who contributed to this development. The author begins with a review of William Harvey's work (1651) and ends with T. H. Morgan who won the Nobel prize in 1933 for his work with the chromosomes of the fruit fly. In between, the author deals with Von Baer, who discovered the mammalian egg, Charles Bonnet, who developed the theory of "preformation," and many others. Von Baer, like Bonnet, was a preformationist: they believed that the organs of the mature animal resided ready made in the ovum, and appeared with the developing embryo. The views of Malpertuis, Buffon and Linnaeus among others are treated in subsequent chapters. Some of these championed preformation, and others insisted on particulate theories, preferring to attach more importance to the rôle of the spermatozoa. The book has a seven-page chronological summary of the period from 1651 to 1915. There is also a concluding chapter.

The reviewer would have liked to see some treatment of Morgan's work, as the book is well written and enlightening up to this point. It should be of aid to the biologists interested in genetics, and to the geneticists concerned with the antecedents of their science. For the period covered, this book is an adequate summary.

HENRY E. GARRETT.

RACE AND REALITY: A SEARCH FOR SOLUTIONS

By Carleton Putnam. Public Affairs Press, Washington, D.C., 1967. Pp. 192. Price $4.50.

It is perhaps a measure of the quality of this book, both in style and in content, that having begun to read it one finds it impossible to lay it down till one has followed the author to the last word of the final chapter.

Carleton Putnam, whose *Race and Reason* has sold over 150,000 copies since its publication in 1961, brings to this new study of racial relations a cultured and civilised mind and a scientific and legal training which make him a formidable controversialist.

Race and Reality is the confession of faith of a confirmed and unrepentant segregationist, and it says much for the author that on a subject which has so many political and emotional overtones he can write so calmly and dispassionately.

The main theme of the book is that the real difficulty of racial integration between the Negro and the Caucasian is not due to mere superficial environmental differences but to innate racial inequality resulting from a difference in evolutionary grade. Putnam comes to this decision through investigations along ten different lines: anatomy, histology, physical anthropology, kinesthetics, electrophysiology, genetics, psychology and history, plus considerations of social and criminal statistics. The various lines of thought are fully documented and supported by quotations from authorities in the individual fields. "Some of the data," he admits (p. 65), "could be attacked as insufficient to constitute absolute proof," but he claims, taken together, "the total must be conclusive to any reasonable mind." It is to Putnam's great credit that on every point of his

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investigation he frankly points to authorities whose findings disagree with those of the scientists whom he quotes.

The use of such a phrase as "innate racial inequality" in our day and age immediately brings down upon an author a storm of abuse. Is it not a terrible thing to dismiss any racial group as "inferior"? In one section of his book Carleton Putnam very frankly lists and discusses the many criticisms hurled at him for his attitude. With tireless patience he repeats over and over again that "inferior" is not his word, but one used by his opponents to arouse anger rather than reason among readers or listeners. It is not a matter of "superior" or "inferior" but simply of difference. One race is older and more developed, the other younger and less developed.

To bring a balanced and cool judgement to the consideration of evidence in racial questions is, of course, very difficult in the present highly emotional situation, yet it is obvious from this book that first reactions can often miss the real significance of a fact. To say, for example, that the frontal lobes of the Negro brain are less developed than those of the White may arouse an indignant protest which too hastily passes over the significant point that this does not, as W. Freeman and J. W. Watts point out in their *Psychosurgery* (Thomas, Springfield, Illinois, 1950, p. 16), involve "a question of intelligence . . . it is a question of the employment of intelligence." In other words the evolutionary process has developed in the older race a "drive" lacking in the younger.

A point which has to be constantly borne in mind, as Carleton Putnam emphasises again and again, is that his attitude is based on the average qualities of a race. Of course there are wide fringe areas, and this is freely admitted, but in a matter of these dimensions a practical result is not based on the consideration of individual cases but on an assessment of the general situation. He points to the significance of this in the question of integration in schools. An individual Negro may be academically brilliant but the average Negro standard is below that of the White race, and complete integration would mean a slowing down of all teaching and a general lowering of standards. On the other hand, the selection of individual Negroes for places in all-White schools would be psychologically bad for the individuals themselves.

Perhaps the most perturbing thing about *Race and Reality* is the picture it gives of a society in which all publicity media are geared to furthering the cause of integration and to distorting or suppressing anything that may be said by the segregationist. Whether one agrees with Putnam's views or not, one would certainly feel that honesty demands that he should have a fair and unbiassed hearing.

There is a grave danger in such a situation. "The drive for social justice and the awakening of sympathy for the unfortunate," as Putnam points out (p. 182), are both good and right, but in some places the move has gone beyond reason into glorifying the inferior at the expense of the superior, and claiming that all the unfortunate or afflicted are unquestionably more worthy than the able and successful. Indeed, all over the world the custom today is to disparage the races who have done most to produce the type of civilisation which all desire.

The Living Church (19th March 1967) speaks in an editorial of "the familiar error of urging authorities to appoint people of a minority group to high positions, not on the basis of their merit or ability but solely on the basis of their race." And in an article on the American university scene in *Time* (28th April 1967) we read: "the most favored youths in the U.S. today are bright Negroes with good high school grades." "Equal opportunity" for the formerly underprivileged seems to infer the denial of similar rights to the rest of society.

We have noted that Carleton Putnam has a legal training, and he puts the case for segregation with all the ability of a good lawyer. One is left in the end with the thought that those who passionately urge integration are not really treating the Negroes more respectfully than the man who says frankly that they are on a different evolutionary grading. To say to a man "You are good enough to be just the same as I am" is, after all, to infer that your ways are better than

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his—that he must change and become like you. You are still telling him that he is inferior, and that your ways are better.

However, to accept simply the concept of "difference" brings no slur to either White or Black. Their civilisations, cultures, habits and languages may differ, but they are their own. The Negro civilisation may not impress the White man, but why should it? If it satisfies the Negro, that is what matters. Nor need it be felt that the Negro should be impressed with White civilisation. He has his own, beaten out by his race over the years, and like any other man he should be proud of it. If he is not, then he is indeed admitting that his own is inferior, and nobody can be blamed if the measure of that inferiority is taken to be also the measure of his innate ability—or lack of it.

Carleton Putnam ends with a clarion cry to the White race not to denigrate its own achievements or to be ashamed of the imperishable contribution the race has made to the well-being and advance of all mankind. It may be that many to whom the merest suggestion of a racial or "colour" bar is instinctively repugnant would do well to realise that the civilisation bar is the greatest problem of all, and a reality written so large on the pages of human history cannot be lightly dismissed, for to do so is to leave any race—either Black or White—rootless and without that honourable pride of ancestry and tradition that alone provides man with a foundation on which to build his future.

THOMAS VEITCH.

SPACE, TIME, FORM: THE BIOLOGICAL SYNTHESIS

By Léon Croizat. Léon Croizat, Caracas, Venezuela: Wheldon and Wesley, Codicote, Hertfordshire, 1964. Pp. 881, 85 figures. Price $21.00: £7 10s.

This book is a summary and revision of the author's three previous major works, *Manual of Phytogeography*, *Panbiogeography* and *Principia Botanica*. The main structure of the work presents an enquiry into the development of animal and vegetable life through geological time to the present, on a comparative basis, and it ranges over the subjects of geology, ecology, morphology, cytogenetics and anthropology, dealing with the making of forms and their variety, species and geographical distributions. It contains a critical discussion on Darwinism, from *The Voyage of the Beagle* to *The Origin of Species*, and an addendum contains a consideration of Christian apologetics versus Darwinism. Among the origins of various forms of life the author naturally discusses that of man.

Unlike many science writers of our times, Dr Croizat has an enormously broad background from which to write, and he is able to interpret the law and theories of science even in philosophical and theological contexts. For him, to interpret Darwin involves referring to Pushkin as much as to Martin Luther.

The text figures of distributions of animals are most useful, and throw great light on the whole subject. Without a knowledge of past geographical conditions it is impossible to explain the present distributions of fauna.

Discussing "Gavin de Beer's own Darwiniana" (pp. 809-822), Croizat takes the stand that Darwin was not a deep or great and original thinker. This is a view which may very well become more general with time, since the whole of his concept was raised upon Lamarckian foundations from which he was never able to shake himself free, although from common observation they were manifestly untrue—something that should have been obvious without the aid of genetics and Mendel's great work to explode the misconception. Darwin was, as Croizat says, "an observer and propagandist." He was driven forward by a preconceived view that was closely related to the same drive—derived from the same premises but worked out in the economic and sociological sphere—which was the motivating force behind Karl Marx.

Indeed, so closely were they ideologically that Marx wanted to dedicate his

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book to Darwin. The author quotes W. R. Thompson (p. 810) as saying: "The success of Darwinism was accompanied by a decline in scientific integrity." Although most biologists, in the light of Mendel's work, have in fact had to abandon salient elements of Darwinian concepts of evolution, yet they have very rarely shaken themselves free from its overriding doctrinaire concepts. Where more than one interpretation of phenomena is possible, it is the Darwinian one which is preferred if it does not fly directly in the face of known genetic facts, although it may do so indirectly, and the other views are brushed aside to be forgotten. This results in a constant refurbishing of the Darwinian evolutionary tree, whereby all life comes from one single stem.

Had Darwin never written, and had Mendel been as articulate as was Darwin in his generation, a quite different conception of life through geological time to the present would have been created as the framework into which all evidence was made to fit. We would have heard much more of parallel development, for instance, and much less of divergent evolution into various forms from a single stem. I have always unrepentantly held that on the evidence there is no reason to believe that all former or present stocks of man necessarily come from the same stem, but that they can be accounted for on the basis of parallel development, a view wholly consistent with genetics, owing nothing to discredited Lamarkian postulations and incidentally, for what it is worth, consistent also with the preconceived ideas of man held by the ancient philosophers and theologians, as well as with empirical observations of man in all ages. However, such a view strikes at the root of the dogma on the basis of which Darwin first raised his concepts of evolution that were so attractive to Karl Marx—who felt they were the exponents of two different aspects of Lamarkian philosophy with a common root, the power of external forces to produce change that is then transmitted, and which presupposes a common relationship and equality between all.

Croizat makes it clear that Darwin, Simpson, Dobzhansky and others of like mind have not his support on the teleological issues (pp. 816-817): "Genes are surely not *directed* by some unearthly agency to mutate more or less 'advantageously' along the trails of life. They simply *are released*, and of course, I should think, also 'directed' in such a way that the 'genetic pool' of Hummingbirds will not let out of its fawcets a flock of Penguins."

Discussing the theological aspects of man's origin and status, and the work of Padre Sebastián Bartina. Croizat says (p. 788): "All I understand with some degree of high probability—let us not mention certainty—is that the 'monogenism' claimed for Adam will eventually, and necessarily have to be grafted on the 'polygenism' of Anthropoidea, Hominoidea, etc." On the issue of human races and their equality, he says (pp. 788-789) that "an author should by all means discriminate two concepts, that is: i) *Equality of basic rights*, which is not, and never can be, in question; ii) *Equality of fact*, which is a very different matter." He also says (p. 789) that

> some men, and groups of men, do dance by a drum much better than they can correlate abstract ideas—on the average of the cases—and nothing of this all is to be rendered inconsequent, condemned as "unfair," etc., in the name of more or less well directed intentions, pious wishes, and the like. *Leaders of thought, actual or potential, inside and outside the Church should have commonsense as their first standard, for lack of it does plainly and simply destroy.*

In dealing with the question of speciation of man, Croizat makes the important point in a footnote (p. 580) that inter-fertility, or its contrary, is most certainly not an absolute test of species-making, whatever the technician in cytogenetics may say of it. He also quotes Hibben as saying that palaeoanthropic and neoanthropic men were contemporaneous, which leads to the surmise that the evolution of man has followed three or four different lines (p. 587). He sees (p. 590) a general development—of a parallel nature in many areas—of the White level of human evolution through a brown-yellow stage from a Black or Negroid

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level, the latter—with the earlier Australoid stocks—being the most primitive and the Caucasoid level the most recent.

There is much more in this thought-provoking and profound book which by using biological principles and rejecting assumptions—especially of the "family tree" kind of argument basic to Darwin's exposition of the evolution of man—presents us with many new and novel interpretations of the available data. Whether one accepts Dr Croizat's views in their entirety or only partially, or rejects them altogether (which hardly seems conceivable when such a wealth of evidence is provided), this book should be studied seriously. Its findings will not always be to the liking of many of the pundits of evolutionary thinking today, but it lets in some fresh air and says things which have needed to be said for a long time.

R. GAYRE OF GAYRE.

BEDOUIN OF THE NEGEV

By Emanuel Marx. Manchester University Press, Manchester, 1967. Pp. 260, 8 plates, 2 maps, 25 diagrams, 17 tables. Price 42s.

This is a competently written account of the Bedouin of the Negev in the State of Israel. They are ruled by the Israeli government through their tribal chiefs, and the stability which this has achieved was seen in the last Israeli war, when these tribes could have been very troublesome to the Israelis. It is, in fact, the same system which is applied in South Africa, as well as increasingly now in Rhodesia, and was formerly developed by Lord Luggard in northern Nigeria.

The Arabic population consists of the true Bedouin Arabs of the tribes, the peasant farmers who have attached themselves to the tribes, and Negroes who are descended from former slaves. The peasants give women to the Bedouin, usually as subsidiary wives, but are not offered many Bedouin women in marriage.

The position of the Negroes is very interesting, for they have attached themselves to the tribes of which they were formerly the slaves, and they identify themselves with them. Nevertheless, "not only do they refuse to intermarry with Bedouin and peasants, but they express such abhorrence to a match of this kind that they claim they would kill the culprits were one to occur. No case of a mixed negro-Bedouin or negro-peasant marriage has been heard of in the Negev" (p. 67). This rather suggests that miscegenation may not normally occur in the absence of the influence of strong propaganda.

THE OPINION MAKERS

By Ivor Benson. Dolphin Press, Pretoria, South Africa, 1967. Pp. 177. Price R.2.95: 25s 6d: $4.00.

Mr Benson is a well known Southern African journalist who has considerable experience of the press and broadcasting in South Africa, and of both these and television in Rhodesia. He makes a diagnostic appraisal of all the means of publicity which form the opinions of those upon whom it is projected. He analyses the ownership of the South African press in the course of this diagnosis. The conclusion of his exposition, in which he draws upon authoritative British evidence, is that there is a near monopoly expressing the views of the owners—whose aims and objectives may not necessarily be those of either the government or the majority of the people concerned.

This is a particularly important diagnosis in the context of South Africa and Rhodesia where vast and complex racial problems are concerned, and where objective assessments are necessary in the whole field of what is in fact applied anthropology. With an anti-government press and associated publicity interests controlled by a microcosm of the whole population, to talk of a free press and of the liberty of the press is merely to defend the interests of a small minority of

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rich men whose aims and needs are contrary to those of the majority of the readers whom they are seeking to indoctrinate.

The terms "McCarthyism," "Fascist," "right wing extremist," "Nazi" and so on, which are liberally spread across the pages of newspapers today, are to be understood in terms of psychological warfare and not of objective journalism at all. They are part and parcel of the communist techniques directed against the West, and nowhere are they more liberally employed than when they are directed against those who are propounding objective applications of scientific facts connected with racial questions.

Mr Benson cites the South African Press Commission, presided over by Mr Justice J. W. van Zyl, which found that while general dispatches from South Africa were "fair and reasonable" this was not the case when reports on political and racial affairs were sent to overseas papers by correspondents in South Africa. He also devotes a chapter to the secret censorship exercised in some sections of the book trade by which books of a conservative nature, particularly those dealing objectively with racial facts, are prevented from reaching the reading public.

PRIMATE ETHOLOGY

Edited by Desmond Morris. Weidenfeld and Nicolson, London, 1967. Pp. 374, 26 plates, 48 figures. Price 55s.

This is a collection of useful papers by a number of experts on animal behaviour. The various contributions together provide a broad study of primate life, covering such topics as facial expressions, sexual signals, social organisation and parental care.

Wolfgang Wickler has written a useful chapter for anthropologists on socio-sexual signals. This contains a section on human social behaviour, in which he draws attention (p. 125) to the fact that the enlargement of the labia minora found in the primates is also found in humans, among Cappoids such as the Hottentots.

He shows that many socio-sexual attitudes of humans are related to those of the primates. The typical male sitting posture, with legs apart, and the female posture, with them together, are both identical with those found among the primates.

KING OF THE HOTTENTOTS

By John Cope. Howard Timmins, Cape Town, 1967. Pp. 159, 6 plates. Price R.3.00.

This book is of some anthropological interest in that it deals with the settlement of the Cape of Good Hope attempted by a Jacobean Englishman, Sir Thomas Smythe, in 1614. He was a founder of the East India and other companies in London, and he arranged with King James VI and I for criminals who were about to be executed to be transported for life and settled at the Cape instead. Years of research by the author has resulted in this fascinating account of Sir Thomas Smythe himself, of the calling of the first East Indiamen at the Cape, and of the meeting with the king of the Hottentots who was called Xhoré. He was lured to England and lived there in the home of Sir Thomas Smythe for about a year, and then he was returned to the Cape.

This settlement in 1614 preceded that of Jan Van Riebeeck, the Dutchman who founded the Dutch settlement at the Cape in 1652. The English settlement was a failure, however, and the colony died out. While it lasted it was subject to attacks from the Hottentots, concerning whom there is a fair amount of information of anthropological interest in this highly readable and interesting contribution to the subject of the early history of the Cape of Good Hope.

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YOU ARE EXTRAORDINARY

By Roger J. Williams. Random House, New York, 1967. Pp. 253, line drawings in text. Price $5.95.

In this book Roger J. Williams, Professor of Biochemistry at the University of Texas, discusses human individuality. He makes the point that every individual is unique, and therefore future progress in many aspects of human life, including race relations, education and religion, must be based upon recognition of infinite human variation.

Professor Williams draws attention (p.125) to the fact that whether or not we can taste certain synthetic organic chemicals (*thioureas*) depends on our heredity, as the percentages of people who can do so differ from race to race. This is of course just one of the many facts which emphasise that there are racial differences in the average occurrence of numerous human characteristics.

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By R. GAYRE OF GAYRE

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